



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Emmaus Walk

Columnist Debra Tomaselli encourages listening to that small voice, page 12.

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'A bridge to bring people to Christ'



Deacon Andrew Syberg smiles after being ordained a transitional deacon at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad on April 26, 2014. Deacon Syberg will be ordained to the priesthood by Archbishop Joseph W. Tobin on June 6 at SS. Peter and Paul Cathedral in Indianapolis. (Submitted photo courtesy of Saint Meinrad Archabbey)

Deacon Andrew Syberg awaits ordination knowing he and God 'are on the same page'

(Editor's note: At 10 a.m. on June 6, three men are scheduled to be ordained priests at SS. Peter and Paul Cathedral in Indianapolis: transitional deacons Michael Keucher, Adam Ahern and Andrew Syberg. This week, The Criterion features a profile of Deacon Syberg. Next week, we will feature Deacon Ahern. Deacon Michael Keucher was featured in the May 15 issue.)

By Natalie Hoefler

When Deacon Andrew "Andy" Syberg first told his younger brother Benjamin, who was then a seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad, that he

had decided to pursue the priesthood, the younger brother wasn't sure what to think.

"At first I thought he was joking," said Father Benjamin Syberg, now associate pastor of St. Barnabas Parish in Indianapolis. "And then I got kind of mad at him. I said, 'This is my life! Don't mock it!'"

After all, the brothers had talked in the past about Andy becoming a priest, but had decided that was not God's plan for him.

Instead, Deacon Syberg earned a degree from Purdue University and went on to a supervising job with good prospects for moving up the ladder.

So what was it that led Deacon Syberg from a career track in management to his upcoming priestly ordination on June 6?

'Is this what God really wants?'

According to his father, Keith Syberg, Deacon Syberg "always had a good faith."

"He was one of those guys in college who always went to Mass on Sunday, reminded others to go, and drug guys to church once in a while."

But becoming a priest?

"That was not part of what we saw," Keith admitted.

Deacon Syberg's mother, Kathleen "Kathy" Syberg, noted that "there was a period late in high school when it might have crossed his mind, and it crossed my mind. But I kind of thought it was a phase."

Deacon Syberg agreed he did consider
See SYBERG, page 10

Church needs women's 'genius', input, experiences, pope tells religious

VATICAN CITY (CNS)—Women can be appointed heads of some offices of the Roman Curia, Pope Francis said, but that



Pope Francis

will not be enough to "recover the role" women should have in the Catholic Church.

"Women should be promoted," he said on May 16 during an audience with an international group of men and women religious working in the Diocese of Rome. But assigning a certain number of women to leadership positions is "simply functionalism," he said.

What is important is to ensure that women have a voice and are listened to, he said, because the Church needs their specific contributions.

"When we men are dealing with a problem, we arrive at a conclusion, but if we deal with the same problem along with women, the conclusion could be different. It could lead along the same path, but would be richer, stronger, more intuitive," he said. "Women in the Church must have this role" because the Church needs "the feminine genius."

During the pope's long meeting with the religious, he responded off the cuff to questions posed by two women and two men. But he also highlighted the stories and ministries of religious he has met during his two years as bishop of Rome and experiences he had previously as archbishop of Buenos Aires.

Amigonian Father Gaetano Greco asked the pope how the diocese and religious orders of men could help religious women find good spiritual directors and confessors.

Pope Francis responded that for both women and men religious finding a good spiritual director can be a problem either because a priest "does not understand what consecrated life is, or because he wants to involve himself in the charism and give it his own interpretation."

Looking for a good confessor also can be difficult, he said. When going to confession,
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Archbishop speaks of source of 'freedom and joy' during Mother's Day Mass at Indiana Women's Prison

By Natalie Hoefler

Alicia Brown was grateful for two things this past Mother's Day: that she got to spend time with her 2-year-old son, and that Archbishop Joseph W. Tobin celebrated her Catholic community's Mother's Day Mass.

"That was the first I got to see my son in a long time," she said. And the Mass "was very peaceful and uplifting. We don't get a lot of love brought through the fence."

The fence Brown referred to is the one topped by barbed wire that encompasses her

See PRISON, page 3

Inmates at the Indiana Women's Prison in Indianapolis line up to meet Archbishop Joseph W. Tobin as he greets Alicia Brown after a Mother's Day Mass he celebrated at the prison on May 10.

(Photo by Natalie Hoefler)



College seminary to host Bishop Bruté Days on June 16-19

By Sean Gallagher

Bishop Simon Bruté College Seminary in Indianapolis will host its 10th Bishop Bruté Days on June 16-19 for boys ages 13-17 who are open to the possibility of a call to the priesthood.

The four-day retreat and camping experience, which is operated by priests, seminarians and other adults, will take place on the campus of the seminary at 2500 Cold Spring Road in Indianapolis.

Bishop Bruté Days is a combination of outdoor games and sports activities and times for worship and spiritual enrichment, such as daily Mass, eucharistic adoration, confession and presentations on the faith given by seminarians and priests serving in central and southern Indiana.



Fr. Robert Robeson

Father Robert Robeson, rector of Bishop Bruté, said Bishop Bruté Days has helped young Catholic men across the archdiocese for many years.

“It is very encouraging for the young men who attend the retreat to know that there are other young people in junior high and

high school who are thinking about the possibility of priesthood,” he said. “In meeting the seminarians, they can see young men several years older who are normal, healthy and similar to themselves who have made the commitment to enter the seminary.”

Hosting Bishop Bruté Days at the seminary is fairly new. This will be the third year it takes place there.

“It is great to have it at our own home base because the retreat gives the retreatants some familiarity with where and how our seminarians live,” Father Robeson said. “We have a beautiful, sacred home here that was passed on to us by the Carmelite Sisters, and it gives the young men an appreciation for being in a sacred space that is dedicated to God’s work here on Earth.”

Bishop Bruté Seminary was previously the



Archbishop Joseph W. Tobin speaks on June 18, 2014, at Bishop Bruté College Seminary in Indianapolis to Bishop Bruté Days participants. (Criterion file photo by Sean Gallagher)

Carmelite Monastery of the Resurrection.

Father Robeson noted that the teenage boys who might be good candidates for Bishop Bruté Days can be at various points along the way of considering the priesthood.

“The priesthood is a beautiful way to give your life for God,” Father Robeson said. “I thank God every day for calling me to the priesthood. If a young man is in any way open to the possibility that they may be called to the priesthood ... Bishop Bruté Days is a wonderful way to begin considering this possibility.”

“Our retreatants always have fun, and they learn a great deal by praying with the seminarians, living with the seminarians and a few priests for a short period of time, and listening to the various talks on our Catholic faith and vocation that are part of the program.”

(Participation in Bishop Bruté Days costs \$75. Registration forms and more information can be found at www.archindy.org/bsb/events.html, by calling 317-924-4100 or sending an e-mail to ashea@archindy.org.) †

Pro-lifers hail passage of Pain-Capable Unborn Child Protection Act

WASHINGTON (CNS)—U.S. House passage on May 13 of a measure that would ban most abortions after 20 weeks is “long overdue



Charmaine Yoest

and one of the most common sense laws under consideration,” said the president and CEO of Americans United for Life.

“There is a war on women in abortion clinics today, where they are exposed to tremendous risks for profit from a secretive, taxpayer-funded, billion-dollar industry,”

Charmaine Yoest said in a statement. “It’s time to protect women from dangerous conditions and the unborn from a torturous death.”

In a 242-184 vote mostly along party lines, the House approved the Pain-Capable Unborn Child Protection Act.

It prohibits abortion after 20 weeks unless the life of the mother is in danger. The measure’s sponsors cited what they say is substantial medical and scientific evidence that unborn children can feel pain at 20 weeks gestation.

“It is fitting that the House of Representatives debated and passed a bill that would protect unborn children from late-term abortion as well as their mothers on the second anniversary of Dr. Kermit Gosnell’s conviction for killing a

young woman and countless newborns in his clinic,” Yoest added.

On May 13, 2013, a Philadelphia jury found Gosnell guilty of murder in the deaths of three babies born alive during abortions and acquitted him of a fourth similar charge. He also was convicted of involuntary manslaughter in the death by a drug overdose of a patient who had an abortion.

Gosnell, now 74, was charged with snipping the spines of babies born alive during illegal late-term abortions. Pennsylvania law prohibits abortions after 24 weeks of gestation. He gave up his right to an appeal so he would not get the death penalty.

He was given two consecutive life sentences with no chance for parole on two of three first-degree murder convictions. Gosnell received a third life sentence for the third murder conviction and another two and a half to five years in prison for involuntary manslaughter. Those sentences also are consecutive.

Gosnell also was convicted of hundreds of violations of Pennsylvania abortion regulations.

On the House floor on May 13, Rep. Chris Smith, R-New Jersey, also spoke at length about the significance of lawmakers considering the pain-capable measure on the Gosnell anniversary.

He noted that “the news of Gosnell’s child slaughter was largely suppressed by the mainstream media” at the time, but said there

are “Gosnells all over America, dismembering and decapitating pain-capable babies for profit.”

He gave a number of examples, including Dr. LeRoy Carhart, who runs a late-term abortion clinic in Germantown, Maryland.

“Some euphemistically call this choice, but a growing number of Americans rightly regard it as violence against children,” said Smith, who is head of the Bipartisan Congressional Pro-Life Caucus. “And huge majorities—60 percent according to a November 2014 Quinnipiac poll—want it stopped.”

The Pain Capable Unborn Child Protection Act also requires, he said, “that a late abortion permitted under limited circumstances provide the ‘best opportunity for the unborn child to survive,’ and that ‘a second physician trained in neonatal resuscitation’ be ‘present and prepared to provide care to a child’ consistent with the Born-Alive Infants Protection Act of 2002.”

Father Frank Pavone, national director of Priests for Life, said in a statement he was proud to see “pro-life members of Congress stand up for the unborn. ... This bill is a life-saving measure for thousands of children who can feel pain and would feel it severely if dismembered by abortion.”

He added, “The pro-life movement is working to end all abortion, but until then, we have a moral imperative to save the lives we can save.” †

Pope Francis’ prayer intentions for June



- **Universal: Immigrants and refugees**—That immigrants and refugees may find welcome and respect in the countries to which they come.
- **Evangelization: Vocations**—That the personal encounter with Jesus may arouse in many young people the desire to offer their own lives in priesthood or consecrated life.

(To see Pope Francis’ monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †



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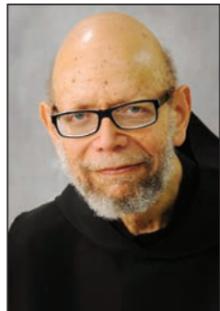
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Benedictine Father Cyprian Davis was an authority on black Catholic history

By Sean Gallagher

Benedictine Father Cyprian Davis, a monk of Saint Meinrad Archabbey in St. Meinrad, died on May 18 at Memorial Hospital in Jasper, Ind. He was 84.



Fr. Cyprian Davis, O.S.B.

The Mass of Christian Burial was to be celebrated on May 21 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Burial was to follow at the Archabbey Cemetery.

Father Cyprian was a jubilarian of both monastic profession and

ordination. He had lived as a monk for 63 years and as a priest for 59 years.

In the broader Church, Father Cyprian was acknowledged as the foremost historian of black Catholics in the United States. In 1990, he published what is considered the definitive book on the topic, *The History of Black Catholics in the United States*.

Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, and president of the National Black Catholic Clergy Caucus (NBCCC), was at a meeting of the NBCCC in Montgomery, Ala., when he learned of Father Cyprian's death. Father Cyprian was a founding member of the organization at its establishment in 1968 in the wake of the riots that followed the assassination of Dr. Martin Luther King, Jr.

"He is the foundation stone for the development of black Catholic history," Father Taylor said. "Covering that history that a lot of people—black, white or anybody in the Church—were just not aware of led to the development of all kinds of other disciplines, like theology and liturgy from a black Catholic perspective.

"He had an affect all across the

board in the development of the black Catholic community in the last half of the 20th century."

Part of that development, Father Taylor said, was the way in which Father Cyprian helped black Catholics in the U.S. understand their importance in the Church in this country across history.

"The black Catholic community got a better sense of confidence that we have been a part of this Church all along, and we have had an effect in the Church all along," Father Taylor said. "We're not just an afterthought or just hanging on. We have been an integral part of the Church all along. That confidence was bolstered by what Father Cyprian was able to do."

In a statement released after the monk's death, Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, recognized Father Cyprian's significance to the Church in this country, but also the depth of his life of faith.

"Father Cyprian Davis was a significant leader as a Benedictine monk and priest of Saint Meinrad Archabbey and as a spiritual writer, historian, and advocate for the vibrant presence of African American Catholic leaders," Archbishop Kurtz said. "His 1990 book, *The History of Black Catholics in the United States*, remains the authoritative work in this important movement of Catholicism in the United States.

"Most of all, Father Cyprian was a humble child of God who sought in an unassuming way to live a life of holiness and to place his considerable talents at the service of Christ and his Church."

Transitional Deacon Douglas Hunter, a member of St. Joan of Arc Parish in Indianapolis who is scheduled to be ordained a priest in 2016, was a student in 2012 in the last class that Father Cyprian taught at Saint Meinrad Seminary and School of Theology in St. Meinrad. Fittingly enough, it was titled "The Black Religious Experience."

"He was a loving, caring individual for whoever was willing to learn," said Deacon Hunter, who is also president of the National Black Catholic Seminarian Association. "He was always willing to educate everyone."

Deacon Hunter said that he is looking forward to carrying Father Cyprian's legacy forward in ordained ministry by "taking what we've learned about ourselves [as diverse black Catholics] and finding out who we are, where we come from, and working together to achieve the greater glory of God by working together and educating each and every person about the entire black Catholic community."

Although Father Cyprian's influence on the black Catholic community in the U.S. over the past half century was enormous, Benedictine Archabbot Justin DuVall said that Father Cyprian's identity was always rooted in his vocation to monastic life.

"Father Cyprian remained, at heart, a humble monk and never really forgot his origins," said Archabbot Justin. "It's what he loved. When he was here, he was very much a part of our community."

He also noted that Father Cyprian, whom he described as a "great storyteller," had a great influence on generations of priests, having taught at Saint Meinrad for nearly 50 years, starting in 1963.

"I think one of his great gifts was to help give perspective to students," Archabbot Justin said. "If they think the Church has troubles today, as Father Cyprian would always say, it was nothing compared to some of the periods in the past, which were very, very dark and very confused. That also, of course, is a sign of the hope that faith gives to the Church as well."

Archabbot Justin's appreciation of Father Cyprian's witness goes back nearly 40 years to the time when he had Father Cyprian as a professor in seminary. And it extends to the present because Father Cyprian was the priest to whom he

went to confession.

"He often was able to bring words of consolation and support to me in the sacrament that, I think, were based upon his own faithful search for God in this community," Archabbot Justin said.

Clarence John Davis was born in Washington, D.C., on Sept. 9, 1930.

After entering the full communion of the Church as a youth, Father Cyprian received priestly formation at Saint Meinrad from 1949-56.

He was invested as a novice at Saint Meinrad in 1950, professed simple vows on Aug. 1, 1951, and professed solemn vows on Aug. 1, 1954. He was ordained a priest on May 3, 1956.

Father Cyprian earned a licentiate in sacred theology from The Catholic University of America in Washington in 1957 and a licentiate and doctorate in historical sciences from the Catholic University of Louvain in Louvain, Belgium, respectively in 1963 and 1970.

In the 1960s, he participated in the Civil Rights Movement, taking part in the March on Selma, Ala., in 1965.

He served as archivist of Saint Meinrad Archabbey, the Swiss-American Benedictine Congregation and of the NBCCC.

In addition to dozens of articles, book chapters and encyclopedia and dictionary entries, Father Cyprian wrote six books. An updated edition of his *The History of Black Catholics in the United States* will be published this summer.

Father Cyprian assisted in the drafting of "Brothers and Sisters to Us," the 1979 pastoral letter on racism published by the U.S. Conference of Catholic Bishops, and "What We Have Seen and Heard," a 1984 pastoral letter on evangelization from black Catholic bishops in the U.S.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

PRISON

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current residence—the Indiana Women's Prison in Indianapolis, where Archbishop Tobin celebrated Mass on May 10.

Having the archbishop celebrate the liturgy allowed Brown and other Catholic and non-Catholic women at the prison to "celebrate with each other and what we are as mothers, and that God intended us to be the mothers of our children, even if we're not there right now," she said.

The Mass was part of the volunteer-run Catholic ministry at the women's prison on the west side of the city. The ministry provides weekly Mass and three Bible study series a year.

While the Masses are primarily celebrated by priests of the Indianapolis West Deanery, the Mother's Day Mass was special.

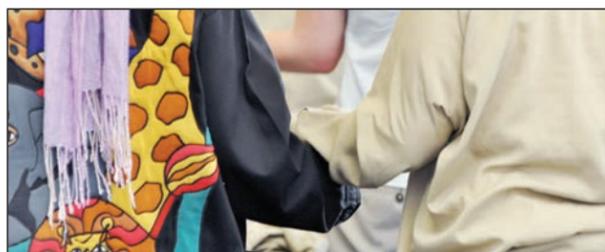
"This is the third prison I've visited during the Easter season," Archbishop Tobin said. "One of the great joys for me during the Easter season is to be here with our volunteers and reaching out to bring the presence of Christ to this place."

That presence was felt by Brown.

"The fact that he could come here on Mother's Day brings a sense of peace and joy to us," she said. "He is so peaceful and so great.

"And it means so much to us when volunteers come. When they come here and bring nothing but love and joy—it's a great sense of relief and a sense of celebrating instead of being pushed down."

The archbishop said his efforts built "on the incredible work of the volunteers to fulfill Jesus' command, 'I was in prison and you visited me'" (Mt 25:36).



A Catholic volunteer holds the hand of an inmate of the Indiana Women's Prison in Indianapolis during the Our Father at a Mother's Day Mass that Archbishop Joseph W. Tobin celebrated there on May 10. (Photo by Natalie Hoefler)

That very passage was what drew Deacon Daniel Collier of St. Malachy Parish in Brownsburg to serve as the Catholic chaplain of the Indiana Women's Prison in 2008.

"When I first started here as chaplain, my goal was just to get Mass [celebrated] here on Sunday nights," he said. "Then the [Bible study program] grew out of that," as well as offering the sacrament of reconciliation and an annual prison-wide ice cream social.

"I get to give each one of those ladies a ticket [for the ice cream]," he said. "And I get to give them a little blessing or a 'God bless you' or 'Have a nice day.' To be able to interact with them once a year, person-to-person, is awesome."

According to Deacon Collier, there are nine Catholic women involved in the Bible study, and about 15 women who come to weekly Mass.

More than double that number turned out for the Mother's Day Mass celebrated by Archbishop Tobin.

"The first word I got to say to you after the sign of the cross was the words that Jesus said after his Resurrection: 'Peace,'" he said at the beginning of the Mass. "That's what Jesus wants for us—to be at peace."

Archbishop Tobin focused his homily on a topic the women may not experience much in their current situation—love.

"We have to listen carefully to what Jesus talks about [in the Gospel]," he instructed. "He doesn't just say 'love one another,' but rather, he says twice, 'Love one another as I have loved you' (Jn 13:34; Jn 15:12).

"The freedom and joy that Jesus intends for us is the joy that comes from loving one another as he loves us. Not the other variety—that takes us to bad places."

He also noted that certain kinds of prayer are better as well.

"Jesus said, 'If you ask anything of the Father in my name, he will give it to you'" (Jn 16:23), the archbishop said. "We have to be careful not to address the Lord as a magician. He loves us too much to just give us what we want.

"If you say, 'Lord, I trust you with my life, my life is in your hands'—then we can ask for whatever we want, and we'll get what we need."

Constance Tomich, an inmate who converted to Catholicism before being transferred to the Indiana Women's Prison, said the homily "was just wonderful.

"I could listen to him all day," she admitted. "He's so down to earth, so loving.

"That he would choose to be with us in prison on Mother's Day—we are so blessed to have him as our archbishop." †

WOMEN

continued from page 1

a religious doesn't need "a nice chat between friends," but he or she also does not need "one of those rigid ones."

"In the other diocese I [led]," he said, referring to Buenos Aires, "I always asked the sisters who came to me asking advice, 'But tell me, in your community or congregation isn't there a wise sister, a sister who lives your charism well, a good sister with experience? Ask her to be your spiritual director.'"

The pope said he once was told, "But she's a woman!"

Spiritual direction, the pope said, "is not a charism exclusive to priests. It's a charism of the laity."

The pope said he was reading a book on obedience by St. Silouan of Mount Athos, who was a carpenter. "He wasn't even a deacon, but he was a great spiritual director."

Pope Francis encouraged religious superiors—of both men and women—to identify members of their congregation who are good and wise and patient, and get them training in spiritual direction.

"It's not easy," the pope said. "A spiritual director is one thing, and a confessor is another. I go to a confessor, say what my sins are, feel condemned, then he forgives everything, and I go forward.

"But with a spiritual director, I have to talk about what is in my heart. The examination of conscience isn't the same for confession and for spiritual direction," he said. "For confession, I have to look at where I was lacking, where I lost patience, if I was greedy—that kind of thing, those concrete things that are sinful.

"But in spiritual direction, I must examine what is happening in my heart, where the Spirit is moving, if I felt desolation or consolation, if I am tired, why I am sad: These are things to talk about with the man or woman who is my spiritual director," he said.

"When you find a consecrated man or woman who cannot discern what is happening in his or her heart, who cannot discern a decision, it's a failing of spiritual direction," the pope said. "This is something only a wise man or wise woman can do."

Iwona Langa, a consecrated virgin, asked the pope how married couples and consecrated people can help each other realize they both have a vocation to love, and they can support one another in their fidelity to that love.

The key, the pope said, is to remember that love is concrete. "Your love as a woman is a concrete, maternal love," he said. The 25th chapter of Matthew's Gospel outlines just how concrete Christian love is to be: among other things, it involves feeding the hungry, clothing the naked, visiting prisoners. †



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Editorial



A scene from Pentecost is depicted in artwork at Our Lady of Divine Providence Church in Providenciales, Turks and Caicos Islands. The feast, celebrated on May 24 this year, commemorates the Holy Spirit descending upon the Apostles 50 days after Christ's resurrection. Pentecost also marks the end of the Easter season. (CNS photo/Gregory A. Shemitz)

Importance of the Holy Spirit

This Sunday, the Church celebrates the feast of Pentecost, often referred to as the birthday of the Church since it was on that day that the Holy Spirit descended upon the Apostles. Sometimes we modern Catholics forget just how important that event was, and continues to be.

Just before he ascended to heaven, Jesus told the Apostles, "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the Earth" (Acts 1:8).

When this happened on the Jewish feast of Pentecost (50 days after Passover), the Apostles were transformed. They were no longer fearful men hiding from those who put Jesus to death, but courageous men and dynamic missionaries. This was the work of the Holy Spirit.

The Acts of the Apostles is sometimes called the Gospel of the Holy Spirit because it tells how the Church spread because of the actions of the Holy Spirit. We know that the Apostles had been unlearned men who didn't quite "get it" while Jesus was among them, but after the Holy Spirit descended on them they could speak in tongues and be understood.

The Holy Spirit wasn't only with the Apostles. He has remained with the Church for the 1,985 years since he first descended on the Apostles in the year 30. And there have been many times when the Church needed the Holy Spirit because the Church is composed of human beings.

How else can you explain how the Church is still around almost 2,000 years since Christ founded it despite periods when its leaders were anything but holy? There were periods when the papacy was controlled by Roman families, German emperors or French kings. There have been 37 antipopes (men who claimed the papal throne), including a 39-year period during which two men, and then three men, claimed to be the rightful pope. Yet the Church has survived all that.

The Holy Spirit remains with the Church today, even if we aren't sure at times where he is leading us. We know

that the secularism of modern Western society has decimated the Church in Europe and there are many fallen-away Catholics in the United States, while the Church is growing in other parts of the world.

We trust that the Holy Spirit will enlighten the magisterium to make whatever changes in the Church he wants. That's what he has always done and will continue to do.

But the Holy Spirit isn't just with the Church as a whole. He comes to each of us, too, in the sacraments. Jesus Christ is no longer with us, but the Holy Spirit, whom he sent, is.

The *United States Catholic Catechism for Adults* says, "At our baptism, the Spirit works through the waters which take away original sin and actual sins and give us new life with the Triune God. At confirmation, the Holy Spirit is conferred by the anointing with the chrism, by which the bishop seals us so that the Holy Spirit can strengthen us to pursue the mission of Christ to transform the world. At every Mass, the Holy Spirit changes the bread and wine into the Body and Blood of Christ by the ministry of the priest" (p. 103).

The Holy Spirit is also with us in the sacraments of reconciliation, holy orders, matrimony and anointing of the sick.

The catechism also says, "The Holy Spirit is essentially Love. Love can change those we meet and change ourselves in each encounter. Because of the Holy Spirit our whole being, mind, heart, soul, and body can be permeated with Love" (p. 103).

We should make it a practice to call upon the Holy Spirit frequently to guide us in what we are doing. Holy Cross Father Theodore Hesburgh, the former president of the University of Notre Dame who died on Feb. 26, always said that he made the simple prayer, "Come, Holy Spirit," as a petition for wisdom before he did something.

We invite our readers to develop a greater devotion to the Holy Spirit. The *United States Catholic Catechism for Adults* sets out eight ways you can do so on page 106.

—John F. Fink

Be Our Guest/Darlene Davis

Columns remind reader that freedom in today's world must not be misused

My heart was greatly moved by two features in the May 1 edition of *The Criterion*.

First Archbishop Joseph W. Tobin's weekly column was very thought provoking. To hear that it is easier to live one's Christian faith in a Soviet gulag (concentration camp) than in our "free society" was startling! But it was completely understandable.

The column emphasizes that we have mistaken license for freedom. The author that Archbishop Tobin quotes had his freedom removed because of his Christian faith. And it focused his faith completely on God.

In our "free society," which is also affluent by world standards even in our poor, our "necessary things" distract us and take up most of our time.

These "necessary things" tempt us away from prayer and the spiritual life.

Advertising for these "necessary things" is a constant distraction, and often a near occasion for temptation. Our stuff makes us forgetful of the fact that we have them at the pleasure of God, and that our things (money, houses, cars, cell phones, computers, etc.) are not God.

We are a culture addicted to our things! When one is caught in addiction, it becomes a complete distraction and reduces freedom exponentially. We, who are rich in the eyes of the world, are then much less free than the Christian in the Russian gulag! What a paradox! Thank you, Archbishop Tobin, for your very insightful column.

The other piece that caught my attention

and made me cheer a loud "yes!" was the "Faith, Hope and Charity" column by David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries.

How true and thought provoking was his perspective on the Religious Freedom Restoration Act (RFRA) rhetoric. When debate degenerates into name calling and other nastiness, it does not serve the dignity of either side. But our culture seems to have adopted this strategy across the board.

In the recent reporting on the tragedy in Baltimore, this was so evident that the common street language could not even be bleeped out quickly enough by reporters on the scene.

We are like the proverbial frog in the pot of slowly heated water. The water has been getting hotter, but we have not taken notice of it. Now that it is at the boiling point and we want out, there seems no place to jump to. It's hot everywhere! And the hot water is only intensified by the vitriol on both sides of any debate.

Both of these columns together in the same issue of *The Criterion* illustrate the point of Archbishop Tobin's column: "Left untended, freedom too easily becomes confused with license, the notion that we can do whatever we want without suffering any consequences. We mistake freedom for a sense of entitlement" Then we are not free, but rather we become enslaved!

(Darlene Davis is a member of St. Michael Parish in Greenfield.) †

Be Our Guest/Linda and Hank Cooper

Cutting government assistance for those in poverty not a moral solution, readers say

In a "Be Our Guest" column in the April 17 issue of *The Criterion*, Congressman Todd Rokita suggests that our approach to poverty in America is not working and that churches and other groups—not government—should help people lift themselves out of poverty. But what if those groups can't help—or can't help enough? Where will that leave the 46 million Americans who live at or below the poverty line?

Maryland Congressman Chris Van Hollen, senior Democrat on the House Budget Committee, recently pointed out that if not for President Lyndon B. Johnson's "War on Poverty," we would have an additional 40 million Americans living in poverty. By that measure, our approach to fighting poverty is working.

Rokita quotes President Franklin Delano Roosevelt as saying, "We can't expect the government will take care of it." But in that same speech, Roosevelt also said, "While it isn't written in the Constitution, nevertheless, it is the inherent duty of the federal government to keep its citizens from starvation."

The budget proposed by the Republicans in Congress strips millions of Americans of health insurance, while making cuts to federal tuition grants for college students, Medicaid and food stamp programs for the poor, the State Children's Health Insurance Program, housing, nutrition, job training, elderly services and Medicare.

"This [the Republican budget] is an absolute disaster for the working families of this country," said Sen. Bernie Sanders, I-Vermont, the ranking minority member of the Senate Budget Committee.

People who work with those in poverty know that cutting safety-net programs would not help the poor to "realize the dignity of work and earning one's success," as Rokita states.

Many of the poor are mentally or psychologically ill and will never "realize the dignity of work," but the majority of the poor we come into contact with here in Bloomington desperately want the dignity

of work and earning their own success. And until they find that job and success, those safety-net programs keep them above water. Some social safety-net programs have increasingly been designed to reward and facilitate work—in many cases, requiring work.

Research has shown that for most safety-net programs, the majority of beneficiaries receive assistance for only a short period when their earnings drop for some reason, and then they bounce out again. Without help from these programs, they would not be able to bounce out.

Michael D. Tanner of the conservative Cato Institute stated that "over the last 50 years, the federal government spent more than \$16 trillion to fight poverty."

Total federal spending over the last 50 years—adjusted to current dollars using the White House's historical budget tables—adds up to \$103 trillion, which means anti-poverty spending of \$16 trillion was a little under 12 percent of total federal spending in this 50-year period.

Twelve percent to help our less fortunate brothers and sisters. We fail to see how cutting that 12 percent follows the Gospel of Jesus Christ.

(Linda and Hank Cooper are members of St. Paul Catholic Center in Bloomington.) †

Letters Policy

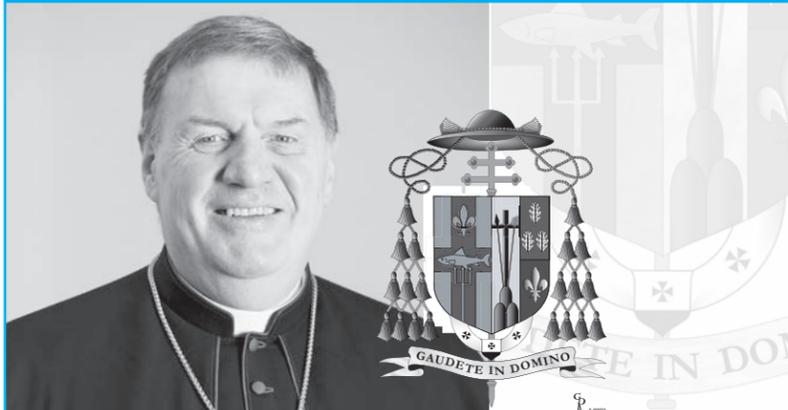
Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Rivers of living water flow from those who believe

“Now this is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning.”

—Winston Churchill

Winston Churchill’s famous saying about “the end of the beginning” was intended to inspire the British people during the Second World War. Churchill wanted to affirm the progress being made while, at the same time, reminding his fellow Britons that they still had a long way to go.

This same sentiment applies to the Solemnity of Pentecost, which we celebrate now after seven weeks of Easter joy. Christ has risen and ascended to the Father. This is not the end for his disciples. It’s not even the beginning of the end. But we might consider it the end of the beginning, the end of a great period of preparation that now culminates in the Apostles’ baptism of fire by the Holy Spirit.

Up to this moment, the disciples have truly been disciples (followers, learners). While Jesus gave them various assignments during the time of his public ministry, they did not initiate anything or act on their own. They were students of a master who was also their friend and even their servant as we saw when he washed their feet during the Last Supper.

That was the beginning, their time of experiential learning or pastoral formation. That time is over now.

With the advent of the Holy Spirit, Peter and the Apostles are called to accept leadership roles, to take responsibility for continuing the mission and ministry of their Lord to the ends of the Earth and to the end of time. We might say that it is the end of the beginning and the inauguration or commencement of a whole new era in the history of the world. Pentecost initiates the time of the Holy Spirit and the birth of the Church.

The Church teaches that “by his coming, which never ceases, the Holy Spirit causes the world to enter into ‘the last days,’ the time of the Church, the Kingdom already inherited though not yet consummated” (*Catechism of the Catholic Church*, #732). This is our time, the time when we who wish to follow Jesus are called to lead and to serve; it is a time that requires courage and wisdom and all the gifts of the Holy Spirit.

Remember where the disciples were—and the state they were in—when “suddenly there came from the sky a noise like a strong driving wind” (Acts 2:2). They were huddled together in a room because they were afraid and didn’t know what else to do. “Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim” (Acts 2:3-4).

Until the Holy Spirit was given to them, the disciples were wimps. They were too scared to leave the house. They were too confused to take action, and too uncertain

to know what to say or where to begin. The first Pentecost changed everything for them. It gave them the power to speak (in different tongues), and to act in ways that radically changed the course of world history. Pentecost was the end of the beginning for Christ’s disciples.

In the Gospel for the Vigil Mass of the Solemnity of Pentecost (Jn 7: 37-39), Jesus says, “Let anyone who thirsts come to me and drink. As Scripture says: ‘Rivers of living water will flow from within him who believes in me’ ” (Jn 7:37-38). He said this in reference to the Holy Spirit, St. John tells us. Rivers of living water flow from one who has received the Spirit’s gifts. And this living water casts out fear and gives us the courage to proclaim the Gospel in our words and our actions to the ends of the Earth.

This Pentecost, let’s pray for the courage to receive the gifts of the Holy Spirit and to act as bold, faithful disciples of our Lord Jesus Christ. Let’s make our own the Church’s constant prayer:

*Come Holy Spirit, fill the hearts of your faithful
And kindle in them the fire of your love.
Send forth your Spirit, and they shall be created.
And you shall renew the face of the Earth.
O God, who by the light of the Holy Spirit,
Did instruct the hearts of the faithful,
Grant that by the same Holy Spirit we may be
Truly wise and ever enjoy his consolations.
Through Christ, our Lord. Amen. †*

De los creyentes brotan ríos de agua viva

“Este no es el fin; no es ni siquiera el comienzo del fin. Pero quizás sea el fin del comienzo.”

—Winston Churchill

La célebre frase de Winston Churchill sobre “el fin del comienzo” tenía como intención brindar inspiración al pueblo británico durante la Segunda Guerra Mundial. Churchill quería reafirmar los avances que se habían realizado y, al mismo tiempo, recordar a sus compatriotas británicos que todavía había mucho por hacer.

Este es el mismo espíritu de la Solemnidad de Pentecostés que celebramos ahora, después de siete semanas de alegría pascual. Cristo ha resucitado y ha ascendido al Padre. Este no es el fin para sus discípulos; no es ni siquiera el comienzo del fin. Pero quizás podríamos considerarlo el fin del comienzo, el fin de un largo período preparatorio que ahora culmina con el bautismo de fuego de los apóstoles por obra del Espíritu Santo.

Hasta ese momento, los discípulos habían sido verdaderamente discípulos (seguidores, aprendices). Si bien Jesús les dio varias tareas durante el tiempo que duró su ministerio público, realmente no habían emprendido ninguna acción por cuenta propia. Eran alumnos de un maestro que también era su amigo e incluso su servidor, tal como vimos cuando les lavó los pies durante la Última Cena.

Ese fue el comienzo, su época de formación vivencial o pastoral; pero esa época ha terminado.

Con la venida del Espíritu Santo, Pedro y los apóstoles

están llamados a aceptar funciones de liderazgo, a responsabilizarse de proseguir con la misión y el ministerio de su Señor, hasta los confines de la Tierra y hasta el fin de los tiempos. Podríamos decir que se trata del fin del comienzo y de la inauguración o el inicio de una era totalmente nueva en la historia del mundo. Pentecostés marca la era del Espíritu Santo y el nacimiento de la Iglesia.

La Iglesia nos enseña que “Con su venida, que no cesa, el Espíritu Santo hace entrar al mundo en los ‘últimos tiempos,’ el tiempo de la Iglesia, el Reino ya heredado, pero todavía no consumado” (*Catecismo de la Iglesia Católica*, #732). Esta es nuestra época, el momento en el que aquellos que deseamos seguir a Jesús estamos llamados a guiar y a servir; es una época que exige valor y sabiduría, y la aplicación de todos los dones del Espíritu Santo.

Recordemos dónde se encontraban los discípulos y en qué condiciones, cuando “de repente, vino del cielo un ruido como el de una violenta ráfaga de viento” (Hch 2:2). Se amontonaron en un salón porque tenían miedo y no sabían qué hacer. Entonces “se les aparecieron entonces unas lenguas como de fuego que se repartieron y se posaron sobre cada uno de ellos. Todos fueron llenos del Espíritu Santo y comenzaron a hablar en diferentes lenguas, según el Espíritu les concedía expresarse” (Hch 2:3-4).

Hasta el momento en el que el Espíritu Santo descendió sobre ellos, los discípulos eran cobardes; estaban demasiado asustados para salir de la casa; demasiado confundidos para emprender acciones y demasiado

inseguros para saber qué decir o por dónde comenzar. El primer Pentecostés lo transformó todo; les concedió el poder para hablar (en diferentes lenguas) y para actuar de forma que cambiaron radicalmente el curso de la historia del mundo. Pentecostés fue el fin del comienzo para los discípulos de Cristo.

En el Evangelio de la Misa de Vigilia de la Solemnidad de Pentecostés (Jn 7: 37-39), Jesús dice, “¡Si alguno tiene sed, que venga a mí y beba! De aquel que cree en mí, como dice la Escritura, brotarán ríos de agua viva” (Jn 7:37-39). San Juan nos dice que esto lo dijo en relación con el Espíritu Santo. De aquel que ha recibido los dones del Espíritu brotarán ríos de agua viva y esta disipa nuestros temores y nos infunde el valor para proclamar el evangelio mediante nuestras palabras y acciones hasta los confines de la Tierra.

En este Pentecostés, oremos para tener el valor de recibir los dones del Espíritu Santo y para actuar como discípulos decididos y fieles de nuestro Señor Jesucristo. Aduéñemonos de la oración perpetua de la Iglesia:

*Ven, Espíritu Santo, llena los corazones de tus fieles
y enciende en ellos el fuego de tu amor.
Envía tu espíritu y todo será creado.
Y repuebla la faz de la tierra.
Oh Dios, que ha iluminado los corazones de tus hijos
con la luz del Espíritu Santo;
haznos dóciles a sus inspiraciones,
para gustar siempre el bien y gozar de su consuelo.
Por Jesucristo nuestro Señor. Amén. †*

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

May 22
St. Mary School, 617 Clay St., North Vernon. **Youth group, Vocations Day, "Called to Holiness, Called to Love,"** 5th graders-young adults, 6:30-9 p.m. Information: 812-346-3604 or kahunter20@gmail.com.

May 23
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession,** Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

May 24
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **St. Rita-Holy Angels Connected in the Spirit Pentecost Fellowship Mass,** 11 a.m. Information: 317-545-0483.

Holy Family Parish, 129 W. Daisy Lane, New Albany. **Pentecost Concert, "I Send You Out,"** noon, reception following concert, no charge.

Information: 812-944-8283 or jhallal@holymfamilynewalbany.org.

May 29
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **2nd Spiritual Direction Internship Alumni Picnic,** Benedictine Sister Julie Sewell and Annie Endris, facilitators, 6:30-8:30 p.m., Information: 317-788-7581 or www.benedictinn.org.

May 30
Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Basic Herbal Preparations,"** Robyn Morton, instructor, 1-5 p.m., \$35 per person, registration deadline May 22. Information: 812-535-2932 or wvc@spsmw.org.

June 3
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated,

widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Educational Summer Series: Alpaca Training and Handling,"** session one of four, ages 10 and older, 6-7:30 p.m., \$15 per session or \$50 for the series, Information: 812-535-2952 or ProvCenter.org.

June 5
Marian University Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group,** Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus,** Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament

of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

June 5-6
St. Boniface Church, 15519 N. State Road 545, Fulda. **Celebration of 150th anniversary of church building,** festivities start 3 p.m. Central time June 5, end with Mass 4 p.m. Central time June 6, live music, food, beer garden, kids' activities, corn hole tournament, raffle for 2015 Jeep Wrangler or \$20,000, three drawings for \$500. Information: www.sbfulda.org.

June 6
St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group,** Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m.

parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

June 7
St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **St. Andrew School Class of 1965, 50th anniversary,** Mass, 10 a.m., light breakfast reception following Mass. Information: 317-924-3093 or jwfeltersr@gmail.com.

Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Agnes Alumnae Brunch,** noon, \$20, Mass before at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Brunch reservation required. Send check, including maiden name and graduation year, to Pat Douglass, 7550 N. Pennsylvania St., Indianapolis, IN, 46240. Information: Pat Douglass, 317-340-7550 or padouglass@padlaw.net.

June 9
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, guest day luncheon,** noon. Information: 317-888-7625 or vlgmimi@aol.com.

George's Neighborhood Grill, 6935 Lake Plaza Dr., Indianapolis. **Catholic Business Exchange, After Hours Meeting,** 5-7 p.m., \$10 members, \$16 guests and non-members, reservations due by June 4, 4 p.m., no walk-ins allowed. Reservations and information: www.catholicbusinessexchange.org.

June 10
Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **"Educational Summer Series: Alpaca Training and Handling,"** session two of four, ages 10 and above, 6-7:30 p.m., \$15 per session or \$50 for the series, Information: 812-535-2952 or ProvCenter.org. †

Retreats and Programs

June 4-7
Jesuit Spiritual Center, 5361 South Milford Road, Milford, Ohio. **"Spiritual Exercises of St. Ignatius,"** Jesuit Father Richard Bollman, facilitator. Information: 813-248-3500 or reservations@jesuitspiritualcenter.com

June 7
Our Lady of Fatima retreat House, 5353 E. 56th St., Indianapolis. **"Always Loving Our Children,"** 4:30-8 p.m., light supper, donations accepted. Information: 317-545-7681 or www.archindy.org/fatima.

June 8-12
Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Reading the Word of God in the Liturgy,"** Benedictine Father Vincent Tobin, presenter,

\$425 single, \$680 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

June 9
Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **"Taizé Prayer,"** 7-8 p.m. Information: 812-535-2952 or provctr@spsmw.org.

June 11
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day: Spend a Day with God,** 9 a.m.-4 p.m., \$35 per person includes a room for the day and lunch, spiritual direction available. Information: 317-788-7581 or www.benedictinn.org.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

VIPs



Timothy M. and Linda L. (Wood) Stapleton, members of St. Matthew the Apostle Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 22.

The couple was married on May 22, 1965, at St. Boniface Church in Lafayette, Ind., in the Lafayette Diocese.

They are the parents of two children, LuAnn Schwartz and Timothy Stapleton.

They also have two grandchildren.

The couple will celebrate their anniversary with family and friends. †

Notre Dame Children's Choir to perform in Indianapolis on June 14

The Notre Dame Children's Choir (NDCC) will launch its 2015 national tour by performing at Christ Church Cathedral, 125 Monument Circle, in Indianapolis at 4:30 p.m. on June 14.

The concert is free and open to the public.

Founded in 2013, the NDCC seeks to reinvigorate a love of sacred music in the Christian church and the concert hall by providing a free choral program

to children ages 5-14 in the northern Indiana/southern Michigan area.

The NDCC believes in educating the complete singer from a spiritual, educational and community perspective.

Singers in the NDCC become musical leaders in their school and church choirs and become lifelong listeners, practitioners and advocates for sacred choral music in the community. †



Garden blessing

More than 60 guests attended the blessing of the Benedict Inn Retreat & Conference Center's new Peace and Nature Garden in Beech Grove on April 29. The garden is designed for meditation and is open to the public. It was made possible through a grant from Keep Indianapolis Beautiful (KIB). Cutting the ribbon are members of the garden's core committee Linda Buckley, left in the white jacket, Beech Grove Mayor Dennis Buckley (not a member of the committee), Emily Wood and Matt Wakefield of KIB, and Benedictine Sisters Sheila Marie Fitzpatrick, Angela Jarboe and Susan Elizabeth Rakers. Holding the ribbon are Caleb Hartford, left, and Brandon Sturdivant, students at Roncalli High School in Indianapolis. (Submitted photo)



Gift for mission children

Daughters of Mary Mother of Mercy Sister Maria Loretto Emenogu, archdiocesan mission educator for the pontifical Missionary Childhood Association, accepts a \$9,500 check for the association from the students, parents and staff of Christ the King School in Indianapolis on April 29. Pictured along with Sr. Loretto are Christ the King principal Scott Stewart, left, Father Steve Jerrell, the parish's pastor, and physical education teacher Matt Scott, who organized the fundraiser for the association. (Submitted photo)

Priest and rabbi hope film discussion leads to greater interfaith dialogue

By Sean Gallagher

Fifty years ago, the Catholic bishops participating in the Second Vatican Council approved “*Nostra Aetate*,” a declaration on the Church’s relation to non-Christian religions.

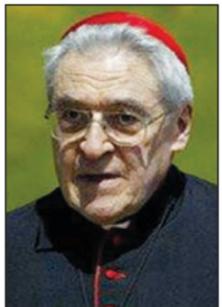
In the following half century, meetings between St. John Paul II, Pope Benedict XVI and Pope Francis and representatives of other faith traditions, especially Jewish leaders, have highlighted the effect this document has had on the Church.

A recent dialogue at the Indianapolis Jewish Film Festival demonstrated how discussions between Jews and Catholics on matters of faith can take place at the local level.

On April 30, an audience of approximately 70 people representing various Jewish and Christian traditions gathered at Christian Theological Seminary in Indianapolis to view the French movie, *The Jewish Cardinal*.

It tells the story of the late Cardinal Jean-Marie Lustiger, who served as archbishop of Paris from 1983-2005. Cardinal Lustiger, who was born in Paris in 1926 to Jewish parents of Polish origin, was baptized as a Catholic when he was 13.

During World War II, his mother was deported to the Auschwitz-Birkenau concentration camp and died there in 1943.



Cardinal Jean-Marie Lustiger

A 2007 *New York Times* obituary for Cardinal Lustiger emphasized how he understood himself as a “Jewish Christian” throughout his life after his baptism, and how he promoted interfaith dialogue for decades, serving as

an important adviser on such discussions for St. John Paul.

A discussion after the movie was led by Father Rick Ginther, director of the archdiocesan Office of Ecumenism, and Rabbi Aaron Spiegel, resources consultant for the Indianapolis-based Center for Congregations.

“Some of the folks who were there gained a greater insight into the fact that the Church really is making great efforts [at interfaith dialogue], that the Church itself struggles to deal with history,” said Father Ginther, who is also dean of the Terre Haute Deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.

Rabbi Spiegel acknowledged in an interview with *The Criterion* that many Jews have difficulty with the way that Cardinal Lustiger identified himself as a Jewish Catholic and that, therefore his role in the discussion was “to help the Jewish people in the audience see that, regardless of how we feel about Lustiger personally and the decisions he made, he did some amazing things.”

Included among those amazing things was the way in which Cardinal Lustiger helped St. John Paul be a leader in moving the Polish people to acknowledge the specifically Jewish nature of the atrocities that occurred at Auschwitz.

“I don’t think [St. John Paul] would have moved for acknowledgement of that if it weren’t for Lustiger,” Rabbi Spiegel said. “That was huge. I can’t express how big a deal that was.”

He said having Jews and Christians view together a movie such as *The Jewish Cardinal*, and then discuss it together is a way for them to move beyond difficult interfaith relations of the past and wondering why they occurred.

“Right now is much more important than yesterday,” Rabbi Spiegel said. “So, we can keep working on the why and we can figure it out. But let’s not get stuck



Rabbi Aaron Spiegel, left, and Father Rick Ginther participate in a discussion on April 30 at Christian Theological Seminary in Indianapolis following a viewing of the French movie, *The Jewish Cardinal*, which was a feature of this year’s Indianapolis Jewish Film Festival. (Submitted photo)

“There are enough people out there who don’t want to admit that there’s a shared history [and] that we need to speak that truth on a consistent basis.”

—Father Rick Ginther

there. Let’s move forward to today, making it work today and making it work for tomorrow.”

Father Ginther said the dialogue was a good way to explore the “shared history” of Jews and Catholics, something he noted that more Catholics need to recognize.

“It benefits the Church to acknowledge that shared history,” he said. “There are enough people out there who don’t want to admit that there’s a shared history [and] that we need to speak that truth on a consistent basis.”

Speaking that truth and continuing in dialogue with the Jewish community is something that Rabbi Spiegel hopes will foster something greater than tolerance between Catholics and Jews.

“Just to tolerate somebody is not enough,” he said. “We don’t have to like each other. And we don’t have to agree.

“But it’s more than tolerating the other. It’s acknowledging as full dialogue partners and full partners in the human condition. That’s what I felt like [was affirmed] in my conversation with Father Rick.”

Father Ginther said that the discussion that took place at the Indianapolis Jewish Film Festival was a small beginning to what he hopes will be a deepened Catholic-Jewish dialogue at the local level in the future.

“I don’t know how that’s going to be,” Father Ginther said. “But that would be my hope. We’re doing baby steps right now.” †

What was in the news on May 21, 1965? Marian College expands, and archdioceses seek racial justice with buying plan

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the May 21, 1965, issue of *The Criterion*:

- **Marian College buys Park School property**
“Marian College this week purchased the 20-acre Park School property adjacent to the college campus on Cold Spring Road. The site, located between the colleges north and south campuses, is expected to be used for needed expansion, including the erection of a proposed new library building. Negotiations on the transaction, spanning several years, were telescoped this week by the offer by two members of the prominent Lilly family to relocate Park School on a 55-acre tract at 71st Street and College Avenue. A gift of the property was made to Park School by Mr. and Mrs. Eli Lilly and Mr. and Mrs. Josiah K. Lilly. According to the terms of the agreement, Park School will also reserve space at its new location for the possible relocation of Tudor Hall School, which now occupies 43 acres immediately north of Marian College on Cold Spring Road. Should Tudor Hall wish to relocate, the Catholic college would be given the option to purchase its present campus.”
- **High school graduates to top 1,600**
“More than 1,600 boys and girls will be graduating from 13 Catholic high schools in the archdiocese during the coming few days. Archbishop [Paul C.] Schulte will confer diplomas at all except the Latin School.”
- **St. Benedict’s milestone: Terre Haute parish to mark centennial**
- **Groundbreaking set for Home for Aged**

- **Rushmore is world’s largest monument**
- **Backs bill to raise wages of farm workers**
- **Just how old is old?**
- **Vatican names UNESCO observer**
- **Blind girl to enter convent**
- **Sees crisis of authority**
- **Festival season to open May 28th at Holy Trinity**
- **Greater mission effort needed today, pope says**
- **Plan to oppose bias by selective buying**
“Two major archdioceses have launched formal programs to use the purchasing power of their institutions to advance job opportunities for Negroes and other minorities. Forty more dioceses in large metropolitan areas are expected to be operating similar programs by September, 1966, thus turning most of the business side of the U.S. Church into muscle to push racial justice forward. The 1.4-million-member Detroit archdiocese announced that all companies doing more than \$50 business annually with a branch of the archdiocese will be required to advise a new Catholic office of their equal opportunity policies and practices. The 500,000-member St. Louis archdiocese disclosed that Cardinal Joseph E. Ritter has sent pastors a letter advising them of the beginning of the program.”



Read all of these stories from our May 21, 1965, issue by logging on to our archives at www.CriterionOnline.com.) †

Little Flower SUMMERFEST

(Corner of Nowland and Bosart Streets)

May 29th, 30th, & 31st

Friday	Saturday	Sunday
5pm-11pm	3pm-11pm	11:30am-5pm

Fun

Monte Carlo Friday and Saturday nights 6:00pm-11:00pm
Texas Hold’Em Tournament Saturday—sign ups start at 6:30pm
BINGO on Friday with \$1,000 in cash prizes—(register prior to 7pm start)
Silent Auction and Raffle with \$5,000.00 grand prize
Pacers Fan Van Sunday at 1:00pm
Saturday Night is Little Flower School Alumni Night
Family Day on Sunday with juggling, face painting, clowns, and other family friendly entertainment

Food

Outdoor Food Court and Beer Garden, including craft beers
Wines from Buck Creek Winery
Indoor Dinner provided by Steer In on Saturday 5-7:30pm
Indoor Sunday Brunch 9:30am-12:00pm

Entertainment

Friday—Arisan Maru—Sccecina High School Rock Band at 6:00pm
The Art Adams Band starting at 8:00pm
Saturday—The Big Band Sound of Swing Shift Indy at 6:00pm
Gene Deer Band at 9:00pm
Sunday—Silly Safari at 1:30pm
Mr. Daniel at 2:30pm

Rides & Games

Poor Jacks Amusements on the Midway
Ride the carnival rides all day Sunday for just \$12.00

More info at www.littleflowerparish.org

Indiana Festival License #137620

Huge Rummage Sale

Friday and Saturday at 8:00am, Sunday at 11:30am
between church and school, under the tent)



Parish Festivals

May 23

St. John the Baptist Parish, Starlight, 8310 St. John Road, **Floyds Knobs**. Strawberry Festival Picnic, 8 a.m.-6 p.m., buffet style chicken dinner 11 a.m.-6 p.m., build-your-own strawberry shortcake, rides, craft booths. Information: 812-923-5785.

May 27-30

St. Rose of Lima Parish, 8144 W. US Hwy. 40, **Knightstown**. Yard sale, food tent, 8 a.m.-6 p.m. Information: 765-345-5595.

May 29-31

St. Therese of the Infant Jesus (Little Flower), 4720 E. 13th St., **Indianapolis**. Summerfest, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 11:30 a.m.-5 p.m., rummage sale, rides, games, food, entertainment, raffle. Information: 317-357-8352.

June 4-6

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish Festival, 5-11 p.m., rides, featured entertainment "My Yellow Rickshaw" and "Flying Toasters." \$10 admission. Information: 317-826-6000, ext. 150.

June 4-7

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, games, children's games, food. Information: 317-888-2861.

June 5

St. Charles Borromeo Parish, 2222 E. Third St., **Bloomington**. St. Vincent de Paul Society and St. John Conference Hog Roast, 4:30-8:30 p.m., food, music, silent auction, adults \$10 in advance or \$12 at door, children ages 6-12 \$6, under age 6 free. Information: 812-336-6846.

June 5-7

St. Louis School, 17 St. Louis Place, **Batesville**. Fri. 8 a.m.-6 p.m., rummage sale; Sat. 8 a.m.-4 p.m., half-price sale noon-4 p.m.; Sun. 8 a.m.-1:30 p.m., \$1 bag sale. Information: 812-934-3204.

June 11-13

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Parish Funfest, Thurs., 5-10 p.m., Fri. 5-11 p.m., Sat. 5 p.m.-midnight, home cooked dinners 5-8 p.m. each day, music, games, children's inflatables, raffles. Information: 317-787-8246.

St. Susanna Parish, 1210 E. Main St., **Plainfield**. Parish Festival, Thurs. 6-10 p.m., Fri. 6-11 p.m., Sat. 4:30 p.m.-midnight rides, food. Information: 317-839-3333.

June 12-13

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Music Festival, Fri. 5-10 p.m., Sat. 3-10 p.m., live music, food, vendors, children's area, raffle. Information: 317-926-3324 or www.holyangelsindy.org.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Annual Italian Street Festival, 5-11 p.m., food, music. Information: 317-636-4478.

June 13

St. Mary-of-the-Knobs Parish, 5719 Saint Marys Road, **Floyds Knobs**. 5th Annual KnobsFest, noon-midnight, music, booths, quilts, homestyle fried chicken dinner noon-6 p.m., dance 9 p.m.-midnight. Information: 812-923-3011.

June 14

St. Paul Parish, 824 Jefferson St., **Tell City**. Parish Picnic, 11 a.m.-5 p.m., dinners, games for all ages. Information: 812-547-7994.

June 18-20

St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**. Crossroads of the Americas Festival, Thurs. 7 p.m., euvre tournament; Fri. 7 p.m., dance; Sat. 10 a.m.-8 p.m., rides, food, music. Information: 317-636-4828.

June 19-20

St. Gabriel the Archangel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, games, music. Information: 317-291-7014.

June 20

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish Picnic, noon-11 p.m., food, games, children's playland, quilts, cash raffle, chicken dinner 2-8 p.m., dance 9 p.m. Information: 812-282-2290, ext. 16.

June 25-27

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Summer Festival, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 6-11 p.m., food, rides. Information: 317-786-4371.

June 26-27

Christ the King Parish, 1827 Kessler Blvd., E. Drive, **Indianapolis**. Summer Social, 5 p.m.-midnight, food, raffle, music by "Tiger Town." Information: 317-255-3666.

June 28

St. Joseph Parish, picnic held at Harrison County Fairgrounds, 341 S. Capitol Ave., **Corydon**. 10:30 a.m.-3 p.m., food, games, quilts, raffle, fried chicken dinner. Information: 812-738-2742.

St. Catherine of Siena Parish, Decatur County, 1963 N. St. John St., **St. Maurice**. Church Festival, 10:30 a.m.-3:30 p.m., 10 a.m. Mass, chicken and roast beef dinners, mock turtle soup, sandwiches, games, country store. Information: 812-663-4754.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, **Sunman**. Church Picnic, 11 a.m.-6 p.m., fried chicken and roast beef dinners, family entertainment. Information: 812-623-2964.

July 4

St. Mary Parish, 311 N. New Jersey St., **Indianapolis**. Fourth of July *Ole!* Festival, 3-11 p.m., music, food, raffle, view downtown fireworks. Information: 317-637-3983.

July 9-11

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish Festival, Thurs. 6-11 p.m., Fri. and Sat. 6 p.m.-midnight, food, rides, games, entertainment. Information: 317-353-9404.

July 10-11

St. Benedict Parish, 111 S. Ninth St., **Terre Haute**. Community festival, 5 p.m.-midnight, music, games, food, \$2 adults, under 21 free. Information: 812-232-8421.

July 12

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Annual Chicken Fest, 11 a.m.-6 p.m., bid-n-buy booth, chicken dinner. Information: 812-537-3992, ext. 2.

July 16-18

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Summer Festival, Thurs. 4-10 p.m., Fri. 4-11 p.m., Sat. noon-11 p.m., food, games, rides. Information: 317-241-6314.

July 18

St. Mary Parish, Navilleton, 7500 Navilleton Road, **Floyds Knobs**. 5k Fun Run/Walk, 8 a.m. Information: 812-923-5419 or www.stmarysnavilleton.com.

July 18-19

All Saints Parish at St. John the Baptist, 25743 State Route 1, **Guilford**. Summer Festival, Sat. 5 p.m.-midnight, Sun. 11 a.m.-9 p.m., food, games, country store, music, children's area; Sun. chicken dinner 11 a.m.-5 p.m., \$12 adults, \$6 ages 10 and younger. Information: 812-576-4302.

July 19

St. Mary Parish, Navilleton, 7500 Navilleton Road, **Floyds Knobs**. Parish Picnic, 10 a.m.-4 p.m., silent auction, cash raffle, booths; chicken dinner \$12 ages 11 and older, \$6 ages 10 and younger. Information: 812-923-5419.

July 19-25

St. Ambrose Parish, food booth at Jackson county Fair on S.R. 250, **Brownstown**, 10 a.m.-10 p.m. Information: 812-522-5304.

July 25

St. Mary of the Assumption Parish, 777 S. 11th St., **Mitchell**. Hog roast and garage sale, 9 a.m.-3 p.m. Information: 812-849-3570.

July 25-26

All Saints Parish at St. Martin, 8044 Yorkridge Road, **Guilford**. Parish Festival, Sat. 5:30 p.m.-midnight, Sun. 11 a.m.-9 p.m., games, quilts, children's area, music; Sun. 5k run, chicken dinner 11 a.m.-5 p.m., \$12 ages 11 and older, \$6 ages 10 and younger. Information: 812-576-4302.

July 26

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish Picnic, 9 a.m.-4 p.m. CT, fried chicken dinner, handmade quilts, games, raffles, country store, children's rides and games. Information: 812-843-5143.

July 31-August 1

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Fri. Monte Carlo, \$15, 7-11 p.m.; Sat. Parish Festival 11 a.m.-10 p.m., games, food, entertainment, silent auction, chicken and noodles dinner, raffle. Information: 317-485-5102.

August 2

St. Bernard Parish, 7600 Highway 337 NW, **Frenchtown**. Parish Picnic, 10 a.m.-4 p.m., games, silent auction, raffle, quilts, country fried chicken and ham dinner. Information: 812-347-2326.

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish Picnic, 10 a.m.-4 p.m., games, silent auction, music, games. Information: 812-357-5533.

August 8-9

All Saints Parish, St. Paul, 9788 N. Dearborn Road, **Guilford**. Parish Picnic, Sat. 5 p.m.-midnight, Sun. 11 a.m.-6 p.m., music, children's games; Sat. pork tenderloin dinner 5-8 p.m., Sun. chicken dinner 11 a.m.-4 p.m., both dinners \$12 ages 11 and older, \$6 ages 10 and younger. Information: 812-576-4302.

August 9

St. Mary Parish, 2500 St. Mary's Drive, **Lanesville**. Parish Picnic, 10 a.m.-4 p.m., quilts, games, chicken and ham dinners. Information: 812-952-2853.

August 14-15

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. Augustravaganza, 4 p.m.-midnight, bingo, food, music, entertainment; Sat. 5k Walk/Run and 1 mile Family Run 9 a.m., Mass 5:30 p.m. Information: 317-357-1200.

August 21-22

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., **Indianapolis**. Sausage Fest, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight, food, music, games. Information: 317-253-1461.

August 22-23

St. Mary Parish Festival held at St. Mary School, 1331 E. Hunter Robbins Way, **Greensburg**. "On Eagle's Wings," Sat 9 a.m. 5k Walk/Run. in memory of Steve and Denise Butz and Don and Barb Horan, Kids Fun Run 10 a.m. (www.oneagleswings5k.com for costs), Mass 4:30 p.m.; Parish Festival, Sat. 5 p.m.-midnight, Sun. 11 a.m.-4 p.m., food, games, bake sale, music; Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427 or www.stmarysfestival.com.

August 27-29

St. Ann Parish, 6350 S. Mooresville Road, **Indianapolis**. Annual Summer Festival, 5-11 p.m. rides, games, food. Information: 317-821-2909.

August 28-29

Prince of Peace Parish "Community Festival" at Pope John XXIII School, 221 W. State St., **Madison**, 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

August 29

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. St. Monica Feast Day Festival, 6:30-10:30 p.m., international food \$1 per item, entertainment, games. Information: 317-253-2193.

Immaculate Heart of Mary Parish, 5692 N. Central Ave., **Indianapolis**. 5k Run/Walk 9 a.m., \$15 pre-registration, \$50 pre-registration family of 4-6 people, children 6 and under no charge; Fall Kick-Off Fest, 4-11 p.m., food, music, games, adults \$1 admission, under 21 free. Information: 317-257-2266.

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, **Mount St. Francis**. Picnic, 11 a.m.-midnight, chicken dinner, games, quilts, Mass 4 p.m. Information: 812-923-8817.

September 4-6

St. Joseph Parish, 1375 S. Mickley Ave., **Indianapolis**. Fall Festival, Fri. and Sat. 5-11 p.m., Sun. 3-11 p.m., food, rides, games. Information: 317-244-9002.

September 4-7

Sacred Heart Parish, gymnasium, 558 Nebeker St., **Clinton**. Spaghetti Dinner, 11 a.m.-9 p.m. Information: 765-832-8468.

September 6

St. Catherine of Siena Parish, 9995 E. Base Road, **Greensburg**. Parish Festival, 11 a.m.-3 p.m., famous Fireside Inn fried chicken dinner. Information: 812-934-2880.

September 7

St. Peter Parish, 1207 East Road, **Brookville**. Labor Day Festival, 10 a.m.-10 p.m., family style chicken dinner. Information: 812-623-3670.

St. Anthony Parish, 4781 E. Morris Church St., **Morris**. Labor Day Festival, 10 a.m., food, games. Information: 812-934-6218.

September 11-13

St. Mary Parish, 212 Washington St., **North Vernon**. Parish Festival, Fri. 5 p.m.-midnight, Sat. 8 a.m.-midnight, Sun. 11 a.m.-5 p.m. 5k Walk/Run, rides, music, silent auction, food, kickball tournament, Information: 812-346-3604.

September 12

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. French Market, noon-10 p.m., French food, booths, entertainment. Information: 317-283-5508.

St. Mary Parish, 415 E. Eighth St., **New Albany**. Latin Fiesta, 6-11 p.m., foods from Latin America, traditional Mexican music and dancing. Information: 812-944-0417.

September 12-13

St. Michael Parish, 145 St. Michael Blvd., **Brookville**. Fall Fest, Sat. 4-10 p.m., Sun. 11 a.m.-8 p.m., family style fried chicken dinner. Information: 765-647-5462.

September 13

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Harvest Chicken Dinner, 11 a.m.-3 p.m., chicken dinner, baked goods, quilt raffle. Information: 812-282-2677.

St. Mary Parish, 512 N. Perkins St., **Rushville**. Fall Festival, 10:30 a.m.-2:30 p.m., chicken dinners. Information: 765-932-2588.

St. Pius V Parish, 330 Franklin St., **Troy**. Fall Festival, 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

September 18-19

St. Malachy Parish, 9833 E. County Road 750 N, **Brownburg**. Country Fair and Hog Roast, Fri. 4-11 p.m., Sat. 1-11 p.m., food, entertainment, games. Information: 317-852-3195.

St. Rose of Lima Parish, 114 Lancelot Drive, **Franklin**. St. Rose Festival, Fri. 4:30-9:30 p.m., fish fry, euvre tournament; Sat. noon-9:30 p.m., hog roast, kids games. Information: 317-738-3929.

St. Thomas More Parish, 1200 N. Indiana St., **Mooresville**. Apple Fest, Fri. 5-11 p.m., Sat. 9 a.m.-11 p.m., craft fair, hog roast dinner; pancake breakfast Sat. 9-11 a.m. Information: 317-831-4142.

September 18-20

St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. Fall Festival, Fri. 5-11 p.m. Sat. 1-11 p.m. Sun. 1-6 p.m., food, music, rides. Information: 317-546-4065.

September 19

St. Bridget Parish, 404 E. Vine St., **Liberty**. Oktoberfest, 3-9 p.m., food, entertainment. Information: 765-458-5412.

September 19-20

St. Teresa Benedicta of the Cross Parish, 23455 Gavin Lane, **Lawrenceburg**. Fall Festival, Sat. 5-11 p.m., fish dinner; Sun. noon-5 p.m., chicken dinner. Information: 812-656-8700.

September 20

St. Louis Parish, 13 St. Louis Place, **Batesville**. Church Festival, 11 a.m.-6 p.m., games, raffle, chicken and roast beef dinners. Information: 812-934-3204.

St. Michael Parish, 101 St. Michael Drive, **Charlestown**. Septemberfest, 11 a.m.-4 p.m., fried chicken dinner and traditional Mexican food, quilts, games, silent auction, Mexican music and dancing, Bilingual Mass 11 a.m. Information: 812-256-3200.

St. Meinrad Parish, 19630 N. 4th St., **St. Meinrad**. Church Picnic, 10 a.m.-4 p.m. CT, fried chicken dinner, live music, tours of St. Meinrad Archabbey. Information: 812-357-5533.

September 23

St. Mary-of-the-Knobs Parish, 5719 Saint Marys Road, **Floyds Knobs**. Card party, 7-10 p.m., desserts, door prizes, \$5 per person. Information: 812-923-3011.

St. Mary of the Assumption Parish, "Italian Dinner" at Persimmon Festival, Main St., **Mitchell**, 11 a.m. until food runs out. Information: 812-849-3570.

September 24-26

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Fall Festival, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. noon-midnight, games, food. Information: 317-356-7291.

September 25-26

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, **Greenwood**. Fall Festival, Fri. 5 p.m.-midnight, Sat. noon-midnight, zip line, art in the park, entertainment. Information: 317-859-4673.

September 27

St. Michael Parish, 11400 Farmers Lane, NE, **Bradford**. Parish Picnic, 10:30 a.m.-5 p.m., ham and chicken dinner with dumplings 10:30 a.m.-2:30 p.m., quilts, booths, raffles, silent auction. Information: 812-364-6646.

St. Gabriel Parish, Fall Festival at Fayette County Fairgrounds, 2690 N. Park Road, **Connersville**. 11 a.m.-4 p.m., fried chicken dinner, silent auction, Information: 812-852-8788.

St. Mark 5377 Acorn Road, **Tell City**. Parish Picnic, 10 a.m.-6 p.m. CT, ham and beef shoot, food, handmade quilts, games, raffle. Information: 812-836-2481.

October 2-3

Most Holy Name of Jesus Parish, 89 N. 17th Ave., **Beech Grove**. Oktoberfest, Fri. 5 p.m.-midnight, Sat. 5 p.m.-11:30 p.m., authentic German food, music, raffle. Information: 317-784-5454.

October 3

St. Mary Parish, 415 E. Eighth St., **New Albany**. Fall Festival, 11:30 a.m.-5:30 p.m., food booths, inflatables, games. Information: 812-944-0417.

October 4

Holy Family Parish, 3027 Pearl St., **Oldenburg**. Fall Festival, 10 a.m.-6 p.m., chicken and roast beef dinners, games. Information: 812-934-3013, option 2.

St. John Paul II Parish, 2605 St. Joe Road W., **Sellersburg**. St. Joe Hill Turkey Shoot, 11 a.m.-4 p.m., chicken dinner with homemade dumplings, booths, raffles, quilts. Information: 812-246-2512.

October 18

St. Isidore the Farmer Parish, 6501 St. Isidore Road, **Bristow**. Shooting Match/Festival, 11 a.m.-6 p.m. Information: 812-843-5713.

SYBERG

continued from page 1

the priesthood briefly during his later years at Roncalli High School in Indianapolis.

"Vocations were pretty commonly discussed in our parish," he said of Our Lady of the Greenwood Parish in Greenwood, where he grew up. "Father [Jonathan] Meyer was the associate pastor, and was always very encouraging about guys to pursue a vocation to the priesthood."

"But I wasn't too serious about it," he admitted.

He studied at Purdue University in West Lafayette, Ind., earning a degree in organizational leadership and supervision in 2005.

The college graduate took a job as a shipping and receiving supervisor at a scrap metal factory on the east side of Indianapolis.

"It was a good job, and I had a good future in the company," Deacon Syberg said.

But the thought of the priesthood came back to him again after only about six months on the job.

"I began to think, 'Is this what God really wants me to do with my life?'" he said. "Then my first thought was to priesthood."

The progression from there was rapid. "I talked to the priest in my home parish, then I talked to the [archdiocesan] vocations director, then four months later I was driving down the road to Saint Meinrad to be a seminarian," he said.

His parents were only mildly surprised by his decision.

"My wife and I had gone on vacation," Keith recalled. "When we came back, Andy talked to us and said, 'I just want to let you know I met with the vocations director.'"

"We were fine with that, and happy about it. It didn't shock us when it happened, but it wasn't something we could have predicted."

'A bridge to bring people to Christ'

Deacon Syberg's former associate pastor, Father Meyer, was thrilled with the news.

"I remember when he told me that he had finally made the decision [to enter the seminary]," said Father Meyer. "I was to say the least ecstatic, not only for the Church but for Andy saying 'yes' to the Lord, that there'd be tremendous joy in his

life and in the lives of those he serves."

The priest had already seen this quality of joy in Syberg the summer before, when the young man helped with an archdiocesan youth program, the Homeland Mission Project, over which Father Meyer was director at the time.

"It was in that week that I saw in Andy a true desire to serve," he recalled.

"But I also saw the great affinity he had in his ability to work with young people, to be positive, engaging and encouraging, and seeing the zeal he had in his faith. That was a sign to me that God might be calling him."

According to Deacon Syberg's family, his ability to relate to others goes beyond working with youths.

"He worked with kids and loved that," said Keith. "He worked at a nursing home and loved that. He has a sense for people of all ages, and a connection with others that will be invaluable."

Kathy agreed, describing her son as "the kind of person who walks in the room and the room lights up—you feel a rush of energy."

Father Syberg said that description is accurate and authentic.

"Andy isn't someone who puts on airs," he said of his brother. "He's real and relatable, funny, kind. He works well with others. He brings life to whatever he does."

"I don't know anyone who doesn't get along with my brother, yet he's still just himself."

Father Syberg also points out the advantage of such a personality in terms of the priesthood.

"As priests, our humanity is a bridge to bring people to Christ," he said. "Andy really wants to draw people close to himself so he can draw them close to Christ."

According to Father Meyer, that desire flows from the deep love Deacon Syberg has for Christ, the sacraments and the Church.

"During his seminarian formation, I was going down [to Saint Meinrad] to see him [in] his first year," recalled Father Meyer.

"I went down into the chapel to do a holy hour at 6 or 7 a.m., and the only other person there was Andy."

"I said it was good to see him in the chapel, and he said, 'There's no better place to be.'"

"He has a tremendous desire to preach and teach," Father Meyer continued. "He definitely wants to be a priest who leads people to worship the Lord."

Deacon Andrew Syberg



Transitional Deacon Andrew Syberg proclaims the Gospel during the annual chrisM Mass at SS. Peter and Paul Cathedral in Indianapolis on March 31. (Photo by Sean Gallagher)

- **Age:** 32
- **Parents:** Keith and Kathleen Syberg
- **Home Parish:** Our Lady of the Greenwood Parish in Greenwood
- **College:** Purdue University in West Lafayette
- **Seminary:** Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture verse:** "Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus" (Phil 4:6-7).
- **Favorite saint:** St. Teresa of Avila
- **Favorite devotions:** The rosary and praying the Liturgy of the Hours
- **Favorite authors:** G.K. Chesterton and Robert Hugh Benson
- **Hobbies:** Playing basketball, reading, watching sports—especially the Indiana Pacers, Indianapolis Colts and St. Louis Cardinals

'A good place to be'

Deacon Syberg cites his parents and brother as sources of inspiration for his path to the priesthood.

"My parents were my first teachers of my faith," said Deacon Syberg, the middle of seven children. "Growing up, it was always important to them, being at Mass, taking faith seriously."

"And my younger brother [Benjamin], who was ordained a priest last year, he was a big part [in my decision], too."

Father Syberg, five years younger than his soon-to-be-ordained brother, feels a special bond through their mutual calling to the priesthood.

"It's amazing for me that my big brother is [about to be] my peer," he said. "There's only so many ways that someone outside the priesthood can understand what our life is like. We priests have a connection. But that [Andy and I] get to do that as brothers is a very rare and very great blessing."

For a short while, there was a possibility that such a connection wouldn't come to pass. During his fourth year in the seminary, Deacon Syberg had doubts.

"I left [the seminary] for one year and was teaching [at Cardinal Ritter High School in Indianapolis]," he said. "I wasn't sure if I was called to be a priest."

"But taking that time away for a year was actually pretty important. My path might have had a few extra steps, but it was

right for me. It was the path that God put me on."

Now, as his ordination draws near, Deacon Syberg said he "can't wait."

Those who know him are just as excited.

"It's been a long journey," said Kathy. "But he's where he needs to be. He's happy, and if he's happy, I'm happy."

Kathy and Keith said they feel blessed to have two sons in the priesthood.

"It's extremely humbling," said Keith. "We were just the everyday, walkabout family, like thousands of others who live their faith. You know you didn't [cause their vocation], that God picked them."

As for Father Syberg, he said he has "more joy for Andy's ordination than my own, [as] I learn more and more what an incredible life we get to live as priests."

As the ordination draws near, Deacon Syberg said he turns to one of his favorite Scripture passages, a verse that will appear on his ordination prayer card: "Have no anxiety at all ..." (Phil 4:6).

"I think God wants me to be a priest, and I want to be a priest," he said. "That's a good place to be when you and God are on the same page."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

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Let Holy Spirit guide you when making life-changing decisions

By David Gibson

Decision-making can be frightening. After all, big decisions can alter the course of people's lives—for the better or for the worse. So it takes strength and even courage to make decisions on matters of consequence.

People shy away from making some decisions, even those that might yield great rewards for them and those they care about most. I am thinking, for example, of the kinds of decisions that promise to set a sort of journey into motion, one that promises to lead a family, a community or a group of friends to a better place in their lives.

Of course, sometimes people need to make these kinds of decisions together.

One type of real-life journey starts with a decision to take steps to revivify a relationship that is suffering greatly from neglect, misunderstandings or hurtful words and actions.

Another life-altering decision might lead to a profound career change. Perhaps this will mean leaving a secure position that is unrewarding personally in order to move in the direction of a happier, more fulfilling future for oneself and one's family.

A very difficult but life-altering decision is witnessed when a mother and father conclude that they must take steps to become the parents their teenagers actually need, but perhaps actually have not had lately.

What usually lurks just beneath the surface when the time arrives

to make a life-altering decision is the apprehension that instead of making things better it will make things worse. This is where courage, which is not the same as foolish boldness, comes into play.

It is worth remembering that Christian tradition regards fortitude (another word for courage) as a gift of the Holy Spirit. So strength holds an authentic place in Christian spirituality. It is not uncommon to petition God for strength and courage.

What does it mean to put the

gift of strength or courage into action?

In challenging situations that becomes a key question for Christian reflection, meditation, conversation and prayer.

After Jesus' death and resurrection, his Apostles looked to the Holy Spirit as the source of the strength and courage needed to fulfill their mission. The

Acts of the Apostles describes the first Christians being filled with the Spirit, and thus speaking "the word of God with boldness" (Acts 4:31), while also being "filled with joy" (Acts 13:52).

The qualities of people who make "life-changing decisions" can include "a willingness to keep trying despite what most of us would call unbearably difficult human circumstances," Bishop Daniel E. Flores of Brownsville, Texas, suggested in a February speech. He described decisions that encompass risk and set a life journey into motion.

Harsh criticism of the decisions such people make is not rare, Bishop Flores thought. Their decisions may be viewed "with a kind of" condescension and considered "reckless."

Those the bishop had in mind were immigrants who made the decision to undertake a journey from Central America to the United States. His speech viewed these people in largely theological and spiritual terms, discussing "the reality" of their lives "from the perspective of the faith of the Church."

Bishop Flores told of meeting a 16-year-old Honduran boy in Central America who had attempted at least five times, unsuccessfully, to journey to the United States. The youth's goals were simple: a life, a family and the joy of companionship.

"We should be amazed that a 16-year-old has the self-possession to take responsibility for his life, and try to cross the interior of Mexico in hopes of finding something better," Bishop Flores commented. He said, "I know a lot of 16-year-olds who struggle to make a decision about whether to go to school in the morning."

What needs to be acknowledged about immigrants is their quality of self-possession, the bishop proposed. Also remarkable, he suggested, are all those who pursue a difficult, painful journey without succumbing to "fatalism, paralysis or to dishonorable means."

The decision these people make is not due only to the unbearable circumstances in which they live, said Bishop Flores. "They move because they are intelligent beings endowed with free will and self-movement." He added, "There is an unspeakably great dignity in this expression of self-possession."

Pope Francis often mentions the courage needed to undertake life's important journeys. "It takes



An artist's depiction of a scene from Pentecost is seen in the Cathedral Basilica of St. Louis. The feast marks the occasion of the descent of the Holy Spirit upon the Apostles 50 days after Christ's resurrection. Pentecost is Greek for the 50th day. The gift of fortitude given by the Holy Spirit can help believers make difficult decisions. (CNS photo/Crosiers)

courage to form a family," he once told a gathering of young people. He advised on another occasion that "it is important to have the courage to ask for forgiveness when we are at fault in the family."

Pope Francis even speaks of having "the courage to be happy."

Courage and strength are essential for anyone who wants to journey further into the Christian mystery and live it, the pope said in his Easter Vigil homily in

St. Peter's Basilica. Entering the mystery means "going beyond our own comfort zone," and not being "afraid of reality," he stressed.

For Pope Francis, entering the Christian mystery means "seeking a deeper meaning, an answer, and not an easy one, to the questions that challenge our faith, our fidelity and our very existence."

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

The Holy Spirit helps the Church proclaim the Gospel in all cultures

By Daniel S. Mulhall

There are four accounts in Scripture that describe the Apostles after Jesus' ascension.

- Matthew 28:19 recounts Jesus' commission to the Apostles to go forth to make disciples of all nations.

- Mark 16:20 says that the Apostles went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs sending them throughout the world proclaiming



Ethnic Hungarian pilgrims march to attend an outdoor Mass on the eve of Pentecost in Sumuleu Ciuc, Romania. At the first Pentecost, the Holy Spirit gave the Church the ability to proclaim the Gospel to cultures around the world.

(CNS photo/Bogdan Cristel, Reuters)

eternal salvation.

- Luke 24:52-53 says the Apostles joyfully returned to Jerusalem after the ascension and praised God in the temple.

- The most detailed presentation is found in Acts 1 and 2, which describes the election of a new Apostle to replace Judas Iscariot and the effects of the coming of the Holy Spirit on Pentecost.

In each of these four passages, the followers of Jesus are seen as strong, courageous and determined messengers. They have no doubt that they have been charged by Jesus to proclaim the Good News to the world.

Nowhere after the ascension is there any indication that they were afraid to appear in public, and we see that the coming of the Holy Spirit gave them the courage to take up Jesus' mission. What Acts tells us is that when the tongues of fire came to rest on them, they became able to speak languages they did not know.

In reading the account in the Bible, it is important to understand the context as well as the words used. Note that the second chapter of the Acts of the Apostles describes a great festival where "devout Jews from every nation under heaven" (Acts 2:5) were gathered in Jerusalem. This festival is Shavuot, which Jews still celebrate.

The original Christian Pentecost coincided with Shavuot.

Devout Jews from many countries would have

gathered to offer the first fruits of their harvest in the temple. What a perfect opportunity to get the message of Jesus' death and resurrection, the Good News of faith, out to a worldwide audience.

From this background, we can begin to understand and appreciate the bigger picture of Pentecost. The gift of the Holy Spirit, symbolized by the tongues of fire, was the ability to share this message so that others could understand it.

Pentecost, then, was the first true example of "enculturation," which is the word the Church uses to describe its efforts to proclaim the Gospel everywhere in such a way that it can be heard and understood by a wide variety of listeners.

That is the story of Pentecost in Acts: the Apostles were compelled to spread the Good News to everyone in every place.

For Christians, the coming of the Spirit marks the start of the Church's efforts to proclaim the Gospel to everyone throughout the entire world, no matter what language they speak.

For Christians, Pentecost confirms the completion of what once was, and the beginning of all things new.

The question for Christians today is this: How do we proclaim the Gospel now so that people today will hear it, understand it and have their hearts set on fire by it?

(Daniel S. Mulhall is a catechist. He lives in Laurel, Md.) †

From the Editor Emeritus/John F. Fink

Early Church: Christians began to write stories about Jesus

(Seventh in a series of columns)

For almost 40 years after Jesus' resurrection, Christians learned about his life and teaching orally or from the letters of St. Paul. Since there were both Jewish and gentile converts to Christianity, the life of Jesus had to be articulated differently.

For Jews, the important thing missionaries had to do was to prove that Jesus was the fulfillment of the Scriptures, the long-awaited Messiah promised by the prophets. For gentiles, the missionaries first had to explain many of the Jewish traditions.

By the middle to late 60s, people who had actually seen Jesus and told stories about him thought it important to preserve the stories, so they started to write them down. Quite a few people, in fact, but not all of those stories made it into the New Testament that we have today.

St. Mark, who was with both St. Peter and St. Paul in Rome, wrote his Gospel

(which means "good news") for a community in Rome that had suffered from the persecutions of the Roman Emperor Nero. Therefore, he emphasized the cross and a suffering Christ. The story of a crucified Jesus and of his Apostles who struggled to remain faithful would have meant much to this community.

Mark's Gospel spread among the Christians, and both Matthew and Luke used it, along with other material, for theirs. However, they were writing for different communities.

Matthew's Gospel, written around 80-85 (a decade or more after the Roman destruction of Jerusalem), was addressed to a Jewish audience, so it includes many references to Jewish scriptural prophecies. His infancy stories, for example, portray Jesus as the new Moses who was saved from Herod just as Moses was saved from the Pharaoh, and who came out of Egypt just as Moses had done. In his Gospel, Jesus delivers his Sermon on the Mount just as Moses went up a mountain to bring back the Ten Commandments.

Luke's Gospel, written about the same time, was addressed to an affluent gentile-Christian audience. Sometimes he

had to explain certain Jewish customs not familiar to gentiles so that his audience would understand what was happening. (Actually, some of the details in the Gospel show that Luke himself was not very familiar with Palestine or with Jewish customs.)

The Gospel of John, written between 90 and 100, is much different from the other three. It gives much more emphasis to Jesus' divinity, beginning with his prologue. It has long discourses, especially at the Last Supper, written as messages from God.

Eventually the Church had to decide which of the many writings told the story of Jesus that was sensitive to the various "vantage points" of all the people to whom God's revelation was being given. Those making that decision had three criteria: The Gospel (and other writings) had to convey apostolic teaching; a specific community thought enough of it to preserve it; and it had to portray Jesus in a way that resonated with what was generally and consistently accepted about Jesus.

Some early Gospels that were rejected by the Church were called the Gospel of Peter, the Gospel according to the Hebrews, and the Infancy Gospel of Thomas. †

Cornucopia/Cynthia Dewes

Let's have something to celebrate on Memorial Day

In Scripture, we read the words, "What is truth?" and that's pretty heavy. Now I'm asking, "What is patriotism?" which is a pretty serious subject as well. It's worth contemplating, especially on an occasion like Memorial Day.

For many of us, patriotism probably evokes an emotional response such as tearing up at the sight of the American flag displayed at parades and at civic events. We choke up while singing "The Star-Spangled Banner," and not only because of the high notes. We feel pride and loyalty and affection for our country, a sentiment which I share because I find them appropriate.

Patriotism should therefore be a positive thing, a force which propels us toward what is good, what is best in the human experience. This is only possible when the country we're lauding is worthy of such praise. We need to reflect on our history in order to assess that worth.

Our country was founded on principles that all people are valuable and should have freedoms in accordance with moral concern for the common good. Freedom

did not mean license, and all people were "created equal" by God, much as some modern critics want to deny it. Since then, we've managed to keep a pretty good record.

Still, mindless and divisive zeal have no place in real patriotism. For example, the skinheads and neo-Nazis claim they are upholding or restoring the original aims of our democracy as the Founders imagined. They plan to purge our system by eliminating any citizens who aren't Caucasian and straight.

The plea of the Statue of Liberty to "Give me your poor, your tired, your huddled masses" is lost on such people, and they ignore the idea of America being a great melting pot of God's children. They twist the Constitution and the Declaration of Independence to assure freedom only to those who agree with them, and subvert the rule of law to their own evil ends.

People like this are allowed to exist only because of the very Constitution they are undermining. Freedom of speech and other specified freedoms keep them able to do what they do. Unfortunately, theirs is not the only warped patriotism.

Some zealots are so dazzled by our country's power and wealth that they think we have the right to dominate the world.

They are greedy about territorial issues as well as international finance, and they seem to believe that we should always have our way just because we can.

Sometimes people forget that patriotism should also include the natural condition of our country as well as its economic level or international policies or whatever. They know we're lucky to have an abundance of natural beauty and wealth, but they seem to take it for granted that we'll always have these things no matter how we use—or misuse—them.

It seems to me the problem with some patriotic attitudes is selfishness. We get so wrapped up in what we want that we ignore the needs of others or the unintended consequences of our decisions, both personally and nationally.

We are citizens of a great nation which has the potential to lead and enrich the entire world we live in. But we need to be vigilant about keeping our actions in line with God's and the Founders' will. Let's go ahead and sniffle when the flag goes by and the stirring music revs up on Memorial Day, because we truly have a country to be proud of. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Looking Around/Fr. William J. Byron, S.J.

Like good Samaritan, we must put our faith into action

Cardinal Oscar Rodriguez Maradiaga, archbishop of Tegucigalpa in Honduras and past president of the Latin American bishops' council, was on the campus of St. Joseph's University in Philadelphia at the end of April to participate in a meeting of about 250 Catholic community

organizers gathered to express their hopes for the upcoming World Meeting of Families in Philadelphia next September.

He was there primarily to listen and reflect, but he also addressed the assembly. Cardinal Rodriguez's presence was particularly significant because he is a close friend of Pope Francis, and chairs the Holy Father's council of cardinal advisers from around the world. They meet several times a year in Rome to offer advice to Pope Francis.

This meeting was organized by PICO International (People Improving Communities through Organizing), a

California-based national network of faith-based community organizations interested in putting faith into action. PICO International has been helping communities in Central America, Rwanda, El Salvador, Guatemala, Honduras and Haiti.

I sat in for two hours on a plenary session of the late-April gathering and was particularly impressed by the suggestion, made by Cardinal Rodriguez, that the Catholic Church should view itself as a Samaritan Church—a Church patterned after the example of the good Samaritan.

Cardinal Rodriguez reminded listeners that the priest and Levite in the Gospel story failed the wounded traveler and that clericalism, in the form of bureaucracy, arrogance and aloofness, is repeating that failure in the contemporary Catholic Church in the United States. A Samaritan Catholic Church would busy itself with binding wounds and covering the expenses associated with assisting the poor.

What Pope Francis has been saying about care for the poor was repeated almost verbatim by Cardinal Rodriguez,

who also spelled out the harm to families resulting from income inequality, unemployment and other problems that will surely be on the agenda of the World Meeting of Families.

Hopes were raised for the September meeting by the enthusiastic articulation of the principles of Catholic social teaching that reverberated through this meeting. Echoes of this compelling evangelization will surely be heard in Philadelphia next September. As Cardinal Rodriguez put it, "Social justice is a duty of our faith." And he made the case for compassion modeled on the example of the good Samaritan.

"We need to see with the eyes of the heart," Cardinal Rodriguez told this assembly.

The World Meeting of Families will, I hope, turn the eyes of the Catholic heart toward the needs of the poor and, in so doing, re-energize the love that makes the Catholic family possible.

(Jesuit Father Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail him at wbyron@sju.edu.) †

Emmaus Walk/Debra Tomaselli

Why we follow that still small voice

Nobody likes a bargain more than me. So I was thrilled when the



expenditures on our once-in-a-lifetime trip to Rome appeared to be under budget. But I struggled with the message that accompanied that realization.

Even while travelling, I noticed my husband and I

weren't spending as much as we expected. The restaurants weren't pricey. Our hotel, despite a three-star rating, was charming. We walked everywhere, eliminating the cost of public transportation.

So, even before heading home, I anticipated substantial savings.

We prayed in gratitude for the unexpected windfall, but whenever we did, something seemed to tell me that all the excess money wasn't ours to keep. Rather, we needed to share it.

Additionally, a particular co-worker came to mind, along with a specific sum of money.

Back home, I waited for the bills to settle. Maybe international fees or conversion costs would consume the anticipated savings, but that didn't happen.

Instead, the feeling that I had to give that exact amount of money to that particular co-worker persisted.

Amy, a middle-aged woman, was new to our office, but we'd had a conversation where I learned that both her parents died when she was young. I knew she believed in God, and saw his miraculous work in her life.

Still, I barely knew her.

For weeks, I resisted. Why not keep the money? Or give her half the amount?

Obstacles arose. Would I give her cash? Nobody carries that amount of cash. Check? I disliked that thought.

Fears invaded. Would she think I was rich? Would she expect future loans?

However, the still, small voice persisted. It had to be that exact amount to that particular person.

Finally, I surrendered.

"God, if you want me to give her the money, I will," I prayed. "But you need to make a way."

That morning, our paths crossed. When Amy asked about my Italy trip, we agreed to meet in the lunchroom. I'd bring my pictures. As my story unfolded, I found myself telling her how the trip cost only half of what we'd budgeted for it.

As we parted, she mentioned that she was heading to the bank.

I knew this was an answer to prayer.

I hurried to my office, wrote the check and slipped it on her desk.

Moments later, she found me. Waving the check, she tried to return it.

"I can't keep this," she said.

I raised my hands, refusing the check. "It's yours," I said.

"Are you sure?" she asked, incredulous.

"Yes, keep it."

"Thank you," she said.

"Don't thank me," I responded.

"Thank God."

She nodded, tears in her eyes. "I do," she said. "But I thank you, too."

Later, she confided that weeks ago she'd received an unexpected bill. The due date was approaching, and she lacked funds to cover it. She began praying for a specific sum of money, even posting a check on her refrigerator indicating the amount needed. It was the exact amount I'd given her.

We're friends now, but she's never asked to borrow a dime.

Rather, we stand in awe together, praising a God who hears our prayers and moves mountains to meet our every need.

(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at dtomaselli@cfl.rr.com.) †

Pentecost Sunday/Msgr. Owen F. Campion

Sunday Readings

Sunday, May 24, 2015

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

In the Church's liturgical year, only Easter and Christmas eclipse Pentecost. The importance and grandeur of these



feasts of course derive from the events being commemorated. But the Church also records the lessons taught by the feasts and, through the readings for these feasts, instructs us in how to follow the Lord as faithful and worthy disciples.

Pentecost also is an ancient Jewish feast. The first Christians very often were of Jewish origins. The Apostles were Jews. So they observed the Jewish Pentecost.

In the Jewish context, this feast celebrated the identity, unity and vocation of the Hebrew people. With the coming of the Holy Spirit and in the overall context of salvation in Christ Jesus, Pentecost took on a greater meaning for Christians, a meaning centered in Christianity.

Pentecost became a great Christian holy day, recalling the moment when God the Holy Spirit put new life in the Apostles and, through them, formed the reality of the Church as the bearer of salvation in Christ to future generations everywhere.

This first reading recalls the first Pentecost and its aftermath. Under the leadership of Peter, the Apostles were united. They were emboldened, never relenting in their mission of declaring Jesus as Lord and Savior. According to tradition, all but one of these Apostles died as a martyr. The only one who didn't give his life for the Gospel was St. John, and he was severely persecuted.

An important lesson is in the fact that the Christians very clearly were a community gathered around the Apostles with Peter undeniably at their head.

For the second reading, the Church presents a passage from First Corinthians. Absolute faith in Christ, as God and as Savior, is key. It also is vital. Without grace, humans are confused and liable to even fatal missteps.

St. John's Gospel is the source of the last reading, which is a resurrection narrative. The risen Lord appears before

the Apostles. The reading is profoundly relevant for Catholics. As God, possessing the Holy Spirit, Jesus gives the Apostles the power to forgive sins, extraordinary because only God can forgive sins.

This reading makes abundantly clear the Lord's conferral of divine authority and power upon the Apostles.

Reflection

For weeks, the Church has rejoiced in the resurrection, joyfully proclaiming that Jesus is, not was, Lord. He lives!

Throughout the Easter season, the Church in the readings at Mass has called us to realize what effect the resurrection had upon humanity. It has been a wondrously good effect.

Future generations, including our own, share in this effect. How? Christ lives again and encounters us, in and through the Church.

While true conversion requires a completely free and uncompromised individual decision, Christians are bound together in the Church because they share their identity with Christ, their bond with Christ and their life in Christ.

It is a gift and a challenge. Christians bear together the mission to bring God's mercy and wisdom to the world. Christians, however zealous, cannot be ships passing each other silently in the night.

Rather, as Acts reveals, they are part of the community still gathered around the Apostles, under the leadership of Peter, still looking to the Apostles for guidance and direction.

The Church is the gathering of true believers, committed to making Christ known, to bringing themselves more closely to God by bringing others to God.

Nothing is more Catholic, more traditional, than the recent popes' call for evangelization by Catholics in all walks of life.

On this feast, the Church teaches a very contemporary lesson. Believers today compose an apostolic Church created by God to bring divine mercy to weary and wandering people, just as the first believers did 2,000 years ago.

Through the Church, through us, as it first happened in Jerusalem so long ago, Christ serves all, and offers hope to all today.

Think about it. We can refresh the world! †

Daily Readings

Monday, May 25

St. Bede the Venerable, priest and doctor of the Church
St. Gregory VII, pope
St. Mary Magdalene de'Pazzi, virgin
Sirach 17:20-24
Psalm 32:1-2, 5-7
Mark 10:17-21

Tuesday, May 26

St. Philip Neri, priest
Sirach 35:1-12
Psalm 50:5-8, 14, 23
Mark 10:28-31

Wednesday, May 27

St. Augustine of Canterbury, bishop
Sirach 36:1, 4-5a, 10-17
Psalm 79:8-9, 11, 13
Mark 10:32-45

Thursday, May 28

Sirach 42:15-25
Psalm 33:2-9
Mark 10:46-52

Friday, May 29

Sirach 44:1, 9-13
Psalm 149:1b-6a, 9b
Mark 11:11-26

Saturday, May 30

Sirach 51:12cd-20
Psalm 19:8-11
Mark 11:27-33

Sunday, May 31

The Most Holy Trinity
Deuteronomy 4:32-34, 39-40
Psalm 33:4-6, 9, 18-20, 22
Romans 8:14-17
Matthew 28:16-20

Question Corner/Fr. Kenneth Doyle

Smaller fonts may offer easier accessibility for worshippers in some churches

Q At the entrance to our worship space, we have a free-standing baptismal



font with a waterfall. Engraved around the top edge are the words, "I baptize you in the name of the Father and of the Son and of the Holy Spirit." Since we dedicated this space some 10 years ago, we have been going to this font upon entering and

leaving church and marking ourselves with the sign of the cross as a reminder of our baptism. (This, according to our liturgical architect, is what it was designed to be used for.) Now, some parishioners have asked (and our pastor has agreed) that holy water fonts be attached to the wall (within two steps of the font.) They say that it is inconvenient for people to walk the extra distance to the font, and that children cannot reach the water in the font. Our pastor says that, henceforward, the baptismal font is to be used only

for baptisms.

I don't understand the theology of this. When the font was built, we researched this extensively and came to understand that the baptismal font is the "womb and the tomb" of our faith, and we catechized parishioners on the importance of approaching the font whenever they were entering or leaving the church.

Can you explain this for me and many of my fellow parishioners? (Virginia)

A A fair number of churches now have a baptismal font, which flows continuously, reminding congregants of the "living waters" of baptism. Those arriving for worship do often bless themselves with this water, recalling their own baptism into Christ.

Perhaps your pastor is simply placing the smaller fonts where worshippers (including both children and the elderly) can access them more easily.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

Mary's School of Love

By Sandy Bierly

On the cross on Calvary,
A gift was given to all,
A spiritual Mother to teach us,
In her School of Love.

Mary full of grace and love,
Formed Jesus in her womb,
And wants to form us too,
In her School of Love.

When we give our lives to Mary,
She takes us to her Son.
She's a gift that keeps on giving,
In her School of Love.

Mary points us to her Son,
Taking us deeper into his heart,
She invites us to fast and pray,
In her School of Love.



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A statue of Mary with a crown of flowers and the Christ child is seen inside Jesus the Good Shepherd Church in Dunkirk, Md., on May 4. The month of May is devoted to Mary and is traditionally celebrated with a crowning and praying of the rosary.) (CNS photo /Bob Roller)



Marcellinus and Peter

died circa 304
feast – June 2

CNS Saints

Marcellinus was a priest and Peter an exorcist in Rome's Christian community. They were arrested and imprisoned during a persecution by Emperor Diocletian. In prison, they converted many people, including their jailer and his family. They were condemned to death and beheaded, supposedly in secret, in a nearby wood. But their executioner disclosed the deaths after his conversion. Pope St. Damasus I wrote an epitaph for their tomb, over which Emperor Constantine later built a church in which he buried his mother. This pope also reported that he learned the details of their martyrdom from the executioner himself. Marcellinus and Peter are among the saints named in the Roman Canon of the Mass.



Columba

circa 521 - 597
feast – June 9

CNS Saints

This abbot, one of Scotland's patron saints, was born in Ireland. Also educated and ordained in Ireland, he spent 15 years preaching and founding monasteries, including Derry, Durrow and Kells. But his clashes with King Diarmaid over a psalter copy and the rights of sanctuary resulted in a clan feud and battle in which 3,000 men died. Columba, choosing exile as his penance, left for Scotland with 12 kinsmen about 561 to found the island monastery of Iona. He evangelized the Picts and converted their king. Iona monks went on mission all over Europe and its monastic rule was the standard until the Rule of St. Benedict. Columba, also called Colmcille (for Columba and cell), had enormous influence over Western monasticism.

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BRUNS, Viola M., 90, St. Louis, Batesville, May 8. Cousin of several.

BUERGLER, Louis J., 90, St. Roch, Indianapolis, April 29. Husband of Betty Ann (Wendling) Buerger. Father of Mary Jan Betzler, Sandy Ruhana, Debbie Stokes, Linda Vance, Bob, Dick and John Buerger. Brother of Bea Clark, Ed and Joe Buerger. Grandfather of 12. Great-grandfather of 20.

CAMPBELL, Kenneth, Sr., 66, St. Mary, Lanesville, May 6. Father of Emilie Henry, Julie Osborne, Kenneth Jr. and Mark Campbell. Brother of Kimberly Harbeson, Diane Howerton, Barbara Malone and Bennitt Campbell. Grandfather of three. Great-grandfather of one.

DiSANO, Joseph, 57, St. Jude, Indianapolis, May 7. Father of Alyssa Harvey. Son of Eileen DiSano. Brother of Rosemary Talbot, Keith, Kevin and Roy DiSano.

GONG, Alice, 85, St. Jude, Indianapolis, May 9. Mother of David, Jeffrey, Mark and Timothy Gong. Grandmother of five. Great-grandmother of two.

HILBERT, Robert, 67, All Saints, Dearborn County, May 6. Husband of Mary Lou Hilbert. Father of Michelle Vess and Rob Hilbert. Brother of Julie Wilhelm and Jim Hilbert. Grandfather of four.

KELLY, James Patrick, 86, St. Anthony, Indianapolis, April 28. Uncle of several.

LaFEVER, Selma M., 93, St. Augustine, Jeffersonville, May 4. Sister of Violet Carlson. Grandmother of five.

PRICE, Floyd Robert, 68, St. Michael, Greenfield, April 20.

Husband of Vera (Keller) Price. Father of Jennifer Hadley, Kathy Mullis and Joe Price. Grandfather of nine. Great-grandfather of two.

SMITH, Lisa Marie, 51, St. Simon the Apostle, Indianapolis, April 23. Daughter of Raymond Smith. Sister of Carla Borkowski. Aunt of several.

SNYDER, Karen Ann, 63, Our Lady of Perpetual Help, New Albany, April 29. Mother of Brian and Eric Shaughnessy. Sister of Howard McLean. Grandmother of five. Great-grandmother of one.

SPITZNAGEL, Frank J., Jr., 91, St. Anthony of Padua, Clarksville, April 30. Husband of Dolores Spitznagel. Father of Susan Block, Kathy Coleman, Carol Fisher, Mary Lou Fisher, Sandra Herman, Debra Reiter, Danny, Frank III, Gary and Richard Spitznagel. Brother of Hubert and Joseph Spitznagel. Grandfather of 25. Great-grandfather of 36.

STAHLEY, Edward F., 72, St. Lawrence, Lawrenceburg, May 4. Husband of Norma Jean Stahley. Father of Carla Stuard, James and Mark Stahley. Brother of Ruth Evans Burman. Grandfather of four.

TOSCANO, Steven A., 44, St. Roch, Indianapolis, May 2. Son of Philip and Carole Toscano. Brother of Laura Rhinehart, Amy Rittenhouse, Angela Schubach, Nancy and Mike Toscano. Uncle of several.

TOSCHLOG, Wilber, 87, St. Andrew, Richmond, May 1. Father of Randy Toschlog. Grandfather of four. Great-grandfather of three.

UNDERWOOD, Leo Roy, 82, St. Patrick, Salem, May 8. Father of Becky Ledbetter, Denise Sowder and Sharon Ward. Grandfather of seven. Great-grandfather of 10.

WEBER, Coletta, 89, All Saints, Dearborn County, May 9. Mother of Marisa and Tina Callahan, Regina Laugle, Kathleen Sturgill, Marianne Vickers, Alan, Gregory, Gerard, John, Joseph, Roger and Ronald Weber. Sister of Romilda Hoing, Nicholas and Sylvester Riehle. Grandmother of 37. Great-grandmother of 26. †



Centenarian missionary

Pope Francis greets Salesian Father Gaetano Nicosia, 100, during the pontiff's general audience in St. Peter's Square at the Vatican on May 13. The Italian priest is a missionary to China who, for decades, lived with and ministered to people with leprosy. (CNS photo/ Paul Haring)

Benedictine Father Aelred Cody, 83, was a leader in biblical scholarship for more than 50 years and was a monk for 62 years

Benedictine Father Aelred Cody, a monk of Saint Meinrad Archabbey in St. Meinrad, died on May 11 in the monastery infirmary. He was 83.

The Mass of Christian Burial was celebrated on May 13. Burial followed at the Archabbey Cemetery.

Father Aelred was a jubilarian, having celebrated 62 years of monastic profession. He was also a jubilarian of ordination, having celebrated 58 years of life and ministry as a priest. Joseph Francis Cody Jr. was born on Feb. 3, 1932, in Oklahoma City, OK.

After attending a Catholic grade school and high school in his hometown, Father Aelred briefly studied music at the University of Oklahoma in Oklahoma City.

He then transferred to the former Saint Meinrad College and was invested as a novice in Saint Meinrad Archabbey in 1951, professed temporary vows on Aug. 1, 1952, and solemn vows in 1955. He was ordained a priest on May 3, 1957.

From 1955 to 1970, Father Aelred earned six college degrees: a bachelor's degree in philosophy from Saint Meinrad College; a licentiate and doctorate in sacred theology from Ottawa University; a licentiate in sacred Scripture from the Pontifical Biblical Institute in Rome; a doctorate in sacred Scripture from the Pontifical Biblical Commission; and a degree from the Ecole Biblique et Archéologique Française in Jerusalem.

Involved in biblical scholarship for over half a century, Father Aelred authored an extensive list of publications, including books, entries in encyclopedias and reference works, articles and essays in a half-dozen languages.

He was a trustee and member of the executive board of

the Catholic Biblical Association of America. Father Aelred also served as an associate editor and later general editor of the *Catholic Biblical Quarterly*, a member of the consultative committee of *Concilium* and a member of the editorial board of *Biblica*.

From 2003 to 2005, he served first as vice-president and then president of the Catholic Biblical Society of America. He was also a member of the International Organization for the Study of the Old Testament and the Society of Biblical Literature.

In 1970, Father Aelred was appointed as consultant to the Holy See for the opening session of the Mixed Study Commission of the Roman Catholic Church and the World Alliance of Reformed Churches. In 1981, he was appointed by the United States Bishops' Committee as a member of the Oriental Orthodox-Roman Catholic Consultation in the United States.

Father Aelred was a professor at the Pontifical Biblical Institute in Rome from 1968-78, and served at the same time and later in leadership positions in the Swiss-American Congregation of Benedictine monasteries, of which Saint Meinrad is a member. In 1978, he returned to Saint Meinrad and served as novice-junior master for 14 years.

An accomplished organist, Father Aelred was a member of London's Royal College of Music and Royal College of Organists.

He is survived by a brother, Robert Cody of Ames, Iowa. Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

Franciscan Sister Marie Werdmann taught in several schools and ministered in several parishes in central and southern Indiana

Franciscan Sister Marie Werdmann died on April 29 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 85.

The Mass of Christian Burial was celebrated on May 4 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Marie Carol Werdmann was born on Oct. 19, 1929, in Cincinnati.

She entered the Sisters of St. Francis on Sept. 12, 1947, and professed final vows on Aug. 12, 1953.

Sister Marie studied at Marian University in Indianapolis, Cardinal Stritch University in Milwaukee, Xavier University in Cincinnati and Notre Dame Seminary in New Orleans.

During 67 years of life and ministry as a Franciscan, Sister Marie served in Catholic schools and parishes in Indiana,

Missouri, Ohio and Mexico.

In the archdiocese, she ministered in Indianapolis at the former Our Lady of the Most Holy Rosary School from 1950-52, St. Monica School from 1963-69, the former St. Gabriel the Archangel School from 1969-72, the former St. Rita, St. Bridget and Holy Trinity schools from 1973-79 and Holy Cross Central School from 1985-90. Sister Marie also served in archdiocesan offices from 1972-73.

In some of her ministry assignments, Sister Marie also served in parish ministries. She retired to the motherhouse in 2006.

Surviving is her brother, John Werdmann, of Cincinnati, and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

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Faith is expressed in charity, unity, pope says at canonization Mass

VATICAN CITY (CNS)—Declaring four 19th-century women religious saints, Pope Francis said they are models for all Christians of how faith, nourished in prayer, is expressed concretely in acts of charity and the promotion of unity.

The new saints, proclaimed during a Mass on May 17 in St. Peter's Square, included two Palestinians—Sts. Marie-Alphonsine, founder of the Rosary Sisters, and Mary of Jesus Crucified, a Melkite Carmelite—as well as French St. Jeanne Emilie de Villeneuve and Italian St. Maria Cristina Brando.

Palestinian President Mahmoud Abbas was present at the Mass, as were Melkite Patriarch Gregoire III Laham and Latin Patriarch Fouad Twal of Jerusalem.

Abbas had a 40-minute private meeting with Pope Francis the day before the canonization Mass. The Vatican said the two expressed pleasure that their representatives had finalized the text of an agreement on “essential aspects of the life and the activity of the Catholic Church in Palestine, to be signed in the near future.”

They also spoke about the need for a resumption of direct talks in the Israeli-Palestinian peace process, the Vatican said. “Finally, with reference to the conflicts that afflict the Middle East, and in reaffirming the importance of combating terrorism, the need for interreligious dialogue was underlined.”

Pope Francis gave Abbas a medallion depicting the “Angel of Peace,” and said he hoped Abbas would be that angel of peace for his people.

Peace and understanding were also key elements in Pope Francis' homily during the canonization Mass the next morning.

Speaking about St. Mary of Jesus Crucified, the pope said, “Her docility to the Holy Spirit made her a means of encounter and fellowship with the Muslim world. So, too,

Sister Marie-Alphonsine Danil Ghattas came to understand clearly what it means to radiate the love of God in the apostolate, and to be a witness to meekness and unity. She shows us the importance of becoming responsible for one another, of living lives of service one to another.”

The faith of Christians today, the pope said, is firmly linked to the testimony of the Apostles who witnessed the resurrection and to those who have passed on the faith through the centuries.

“Like the Apostles,” he said, “each one of Christ's followers is called to become a witness to his resurrection, above all in those human settings where forgetfulness of God and human disorientation are most evident.”

Pope Francis held a special audience on May 18 with dozens of Rosary Sisters and Carmelites from the Holy Land, who had come to Rome for the canonization.

“Pray to the two new saints for peace in your land so that this interminable war would end and there would be peace among nations,” the pope told them. “And pray for the persecuted Christians, those chased from their homes and land,” as well as for victims of “white-glove persecution,” those discriminated against because of their faith.

After reciting a Hail Mary for peace with the sisters, the pope remarked on their loud and lively exuberance.

“I'm very happy about this pilgrimage of sisters for the canonization of the new saints,” he said. “The president of the State of Palestine told me that he left from Jordan with a plane full of sisters. The poor pilot!”

The four women saints, the pope said in his homily at the canonization Mass, were shining links in the chain of witnesses to Christ's resurrection, offering their testimony not primarily through their words, but through their



Banners showing new saints Marie-Alphonsine, Jeanne Emilie De Villeneuve, Maria Cristina Brando and Mary of Jesus Crucified hang from the facade of St. Peter's Basilica during their canonization Mass celebrated by Pope Francis in St. Peter's Square at the Vatican on May 17. (CNS photo/Paul Haring)

actions of love.

“This love shines forth in the testimony of Sister Jeanne Emilie de Villeneuve, who consecrated her life to God and to the poor, the sick, the imprisoned and the exploited, becoming for them and for all a concrete sign of the Lord's merciful love,” he said.

St. Maria Cristina Brando, he said, “was completely given over to ardent love for the Lord. From prayer and her intimate encounter with the risen Jesus present in the Eucharist, she received strength to endure suffering and to

give herself, as bread which is broken, to many people who had wandered far from God and yet hungered for authentic love.”

The witness of the four women, Pope Francis said, should prompt all Christians to examine the strength of their own witness to Christ. “How do I abide in him? How do I dwell in his love? Am I capable of ‘sowing’ in my family, in my workplace and in my community, the seed of that unity which he has bestowed on us by giving us a share in the life of the Trinity?” †

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Please e-mail cover letter, resumé, and list of references, in confidence, to:

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